

Zion's Herald.

VOLUME LXV.

BOSTON, WEDNESDAY, FEBRUARY 22, 1888.

NUMBER 8.

Zion's Herald.

PUBLISHED BY THE
Boston Wesleyan Association,
36 Bromfield Street, Boston.

ALONZO S. WEED, Publisher.

All stationers and booksellers are authorized agents for their locality.
Price including postage 25¢ per year.

Specimen Copies Free.

THE OUTLOOK.

The fisheries commissioners have completed their labors and signed a new treaty, which is announced to be satisfactory to both parties, and which will be sent for ratification to the governments interested. The precise terms of the settlement have not been divulged, but the exultation of Secretary Bayard and his eagerness to have the Senate remove the injunction of secrecy are, to say the least, significant that the arrangements will be acceptable to the American people. Nor is the feeling of jubilation a one-sided one. Sir Charles Tupper expressed himself as sanguine that the end of the fishery dispute had been really reached, and the Canadian minister of justice is reported to have said: "I am smiling broadly for the first time in three months. We are all much pleased with each other, and each side believes that it has just what it wants in the treaty." We hope that he will not be the only *homme qui rit* when the treaty is made public.

Since the discovery of gold in the valley of the Yurari River, Venezuela, in 1870, that district has been crowded with English miners and settlers from British Guiana, and its possession has been coveted by the authorities of that colony. An unsettled boundary dispute with Venezuela has served as a pretext for continual encroachments until very lately, when England, with no other right than might, forcibly seized the district in question, and holds it with an armed force. Naturally the Venezuelans look upon this act as a high-handed outrage, and being too weak to defend their invaded domain, appeal to this country for aid—which, unfortunately, they will not be likely to get. The boundary dispute is a half-century-old one, the original limit having been the Essequibo River. But in 1840, Sir Robert Schomburgk took it upon himself to fix a new boundary one degree north of that river, and thereby deliberately robbed the Venezuelans of 64,000 square miles of territory. Since then the Republic has sought by every honorable method to have the old boundary restored, but without success. By this last aggressive move, another slice is taken, and not only is a mining district which annually produces \$3,000,000 of gold ore seized, but with it what is of even more value—a strategic position, for the valley named is recognized as "the Dardanelles of the Orinoco," the key to South America. Possibly Great Britain may go farther and establish a protectorate over Venezuela; for nothing seems to deter her in her rapacious course.

Lord Charles Beresford, R.N., has made a brilliant though somewhat erratic record in the course of his naval career; but his recent resignation of his post in the admiralty on the simple ground that that fossilized body did not keep pace with the progress of the age, and was so inefficient in its methods that serious embarrassment would arise in case of war, may turn out to be the most important act of service that he has yet rendered, for he has succeeded in getting his charges discussed, and their ventilation will doubtless do good. What he especially pleaded for was a bureau of naval intelligence, which should collect certain officers on sea-going ships to collect facts in every port visited that might be of use in case of war, to make a quiet but minute study of every foreign ship of war, to gather a variety of technical information, and transmit the same to the bureau. The movements and precise condition as to armaments, crew, supplies, etc., of every cruising ship, could also be kept, with a view to rapid mobilization in case of sudden attack. We are glad that our own navy is not behind the times in this important respect.

The re-entrance of Sir Michael Hicks-Beach into the British Cabinet as president of the Board of Trade was conditioned, it is understood, upon a change in the policy of the administration with reference to the prosecution of editors who published accounts of proclaimed meetings of the League, and of news-dealers who sold such papers. It seems, therefore, that the very offense for which Messrs. O'Brien, Sullivan and others were consigned to jail, is no longer considered punitive. Says the New York World: "This change of base is a confession either of wrong or of weakness, and, though in itself to be commended, is an unmistakable indication of vacillation, and adds another item to the incomprehensible inconsistencies of British rule in Ireland. It was doubtless brought about by the conviction on the part of the Tories that something must be done speedily to check the loss of strength which it was clear that their party was undergoing. What effect it will have in the premises remains to be seen, but the presumption is that there is now no concession which the Conservatives can make which will save them in the next general election."

Tippon Tib, the former slave and ivory trader of Central Africa, but now employed by the Congo State in various offices, among others to suppress the infamous traffic in which he gained a shameful notoriety, has not succeeded as well as he hoped. The slave mer-

chants at Stanley Falls treated him as a traitor and combined against him. He found he had not force enough, in his native followers, to bring them to terms. Accordingly he appealed to headquarters for re-enforcements, in the shape of trained soldiers, and Capt. Van de Velde, an experienced agent in Congo matters, was despatched from Belgium to aid him. With two hundred Houssa (Soudanese) soldiers and three white officers he ascended the river, and before this time should have reached Stanley Falls. Should the old traders hold out against this first military attempt in the Congo valley to stop the traffic—and it is believed that they will—there will be bloody tidings from that region before long.

CANADA AND THE UNITED STATES.

BY REV. HORACE NEWITT.
(Moosehead, Me.)

FOR some time to come commercial relations between Canada and the United States are likely to claim an undue share of attention. The importance of the question, the peculiar difficulties that beset all attempts at its solution, the gravity and magnitude of the issues and interests involved, serve rather to precipitate than discourage expressions of opinion and suggestions of policy.

It is not the purpose of the present brief paper to offer anything like a serious contribution towards the settlement of a dispute in which the two great English-speaking nations are vitally concerned. That is a task the writer prefers to leave to diplomatists and statesmen. His object is to call attention to the fact that in many respects the peculiar circumstances affecting the relations of Canada and the United States are without historical parallel, and that a complete and final solution of the vexed problem—come when and how it may—is not likely to be secured by negotiation and treaty.

Here are two enterprising and prosperous nations engaged side by side in agricultural, commercial and industrial pursuits, speaking the same language, elevated and inspired by the same great literary standards and masterpieces, venerating, for the most part, the same illustrious ancestors, idolizing the same great heroes, orators and statesmen, sharing the same religious beliefs and the same social institutions and usages. We see these peoples living in close neighborhood to each other and spreading their communities, their industries and trade over territories that are contiguous for three thousand miles. And the conclusion seems irresistible that their social, commercial, political, as well as religious intercourse was intended by an all-wise Providence to be free and untrammelled by artificial barriers and restrictions, and that the attempt to preserve such barriers and restrictions is not so much a conflict of governments and policies as it is a war against nature which it will be impossible to maintain.

The phrase, "manifest destiny," once possessed a magic potency in American politics. In the lips of an aggressive and influential statesman like Mr. Stephen A. Douglas it was almost omnipotent. More, perhaps, as a patriotic sentiment than as a recognized and definite policy, that feeling of manifest destiny had led Thomas Jefferson as early as 1803 to secure the peaceful purchase of Louisiana, with its wide stretch of valuable territory, at a cost which seemed ruinous to the young and comparatively undeveloped republic of that day. As the apt and expressive watchword of the dominant political party of more than forty years ago, it fascinated the imagination of the South eagerly seeking

"Fresh fields and pastures new," and led directly to the Mexican war; and the power of its baleful spell was still unspent when that too honest Democratic Governor of Kansas, Mr. R. J. Walker, wrote to President Buchanan expressing the hope that the glory (?) of his administration would culminate in the acquisition of Cuba. But except in the case of Mr. Seward's purchase of Alaska in 1867, the doctrine of "manifest destiny" seems tacitly to have been held inapplicable to extension of United States territory northwards. The United States Government has always been honorably and scrupulously respectful of the sensibilities, prerogatives and privileges of the great power whose growing colonial dependency closely borders on her own, and rightly so. It is the only way to avoid international feuds and animosities; and war, under any circumstances, is a clumsy and barbarous method of settling disputes. The United States will never draw the sword with a view to the conquest of Canada. And yet, probably, the finger of "manifest destiny" never pointed more plainly in any direction than in that of the future absorption of the provinces of the Canadian Confederation in the United States. The history of Canada is as intimately bound up with the early history of North America as is that of the original thirteen States of the Union. These two sections of the continent have grown and developed together, and the commerce of the maritime provinces of Canada, at least, has always been more with the United States than with the other provinces of the Dominion. And there can be little doubt that if the present war of tariffs and duties, designedly kept up for obvious political purposes by party politicians on both sides the line, were by some good chance to cease, the people of the Acadian provinces would find the temptation to seek citizenship in the United States irresistibly strong, and the other members of the Confederation would not be slow to follow. The moment Canada wishes separation, the British Government will throw no obstacle in the way. This assurance, indeed, was volunteered several years ago by a prominent and responsible member of the home government. And it is difficult to believe that the people of the United States would not be glad to invite and encourage steps that looked toward a final

settlement of a long-standing trouble—a settlement which would go far towards guaranteeing the peace and prosperity of the great North American republic for many generations.

THE SIDON SARCOPHAGI.

BY REV. ALBERT L. LONG, D. D.

EVERY one is impatiently waiting for the remarkable works of art, recently discovered in the ancient city of Sidon and brought to Constantinople by Hamdi Bey, the energetic director of the Imperial Museum, to be opened for public inspection. A good many months, I fear, must elapse before this desire can be gratified. The Imperial Government has appropriated a considerable sum of money for the erection of a special building suitable for the reception of these treasures, which are fine enough to excite the envy of every museum in the world.

I enjoyed an hour, the other evening, at the house of Hamdi Bey by invitation, in looking over the photographs of these exquisite sculptures, and although I was prepared in some measure by descriptions which I had read, yet I found that they far exceeded my expectations. I do not wonder that Hamdi Bey, who is himself an artist, is fired with enthusiasm over the work and feels the natural ambition of being the first to describe and publish them to the world.

The more one thinks about it, the stranger it appears that such an important necropolis should be without any historical records. It appears that an immense sepulchre more than fifty feet deep, cut in the solid rock with chambers dug out of the rock in various directions, and containing, I believe, seventeen immense stone coffins, nine of them beautifully sculptured in the highest Greek art in the finest of Greek marble, has been covered up all these centuries and only recently accidentally discovered. The only one of these stone coffins bearing any inscription is a Phœnician one of black marble. Curiously enough, it turns out to be the tomb of the son of the famous Eshmunazar, King of Sidon, whose sarcophagus is exhibited in the Museum of the Louvre in Paris, and bears that pathetic appeal which, while it is one of the most valuable monuments of Phœnician epigraphy, is also such a striking comment upon the vanity of royal greatness: "I am cut off before my time; few have been my days, and I am lying in this coffin and in this tomb, in the place which I have built. Oh, then remember this! May no royal race, may no man open my funeral couch, and may they not seek after treasures, for no one has hidden treasures here, nor move the coffin out of my funeral couch or molest me in this funeral bed by putting in it another coffin." The royal dust of King Eshmunazar has centuries ago been commingled with the Syrian soil, and the empty stone coffin with its beautifully cut inscription, as I have looked upon it in that vast collection, has seemed to me to speak with reproach of the seeking after buried treasures which characterizes the restless spirit of the present age.

Estimating the time of this Eshmunazar, King of Sidon, to have been in the fourth century before Christ, the date of this tomb of his son Tabitis would be not far from four hundred years before Christ. I have not seen any copy yet of the Phœnician inscription upon it, nor have I yet seen Hamdi Bey's descriptive article in the *Revue Archéologique*, but I am informed that the inscription is of considerable interest to Phœnician scholars.

One very curious fact about this beautifully wrought royal Phœnician tomb is that it was a "second-hand" coffin. There is some evidence to show that it was brought from Egypt and had served a similar purpose there before being transported to Sidon and appropriated to royal use. It is the only case I have ever heard of where a coffin has been twice used. One can hardly feel that sympathy in the disturbance of King Tabitis's resting-place which is awakened by the inscription on his father's tomb above quoted. One's sympathy will inevitably go back still further to the original occupant of this stone coffin, the old Egyptian, away back perhaps in the days of Joseph, and whose bones, or it may be embalmed body, have been thrown out to make room for the royal dust of King Tabitis.

This sarcophagus is the only one, as I learn from Hamdi Bey, that contains any inscription of any kind by which it might be identified. The work, however, upon the most of the others shows that they have been made in a flourishing period of Greek art. The execution of the drapery and figures and horses reminds one more of the fine work upon the Parthenon than anything else. Hamdi Bey is inclined to attribute the work to Lysippus, but, of course, there is not much chance for anything but conjecture in so difficult a question.

One of these sarcophagi represents a Greek Ionic temple with columns, and between the columns are female figures, eighteen in all, showing signs of the deepest grief. In the pediment at each end of the cover which represents the roof of a temple there is represented an exquisite group of sculpture, and along each side a funeral procession. Another sarcophagus about eleven feet long, cut out of beautiful white marble, represents on two of its sides hunting scenes and on the other two sides combats between warriors. It is thought that they represent Darius and Alexander. The cover of this tomb is ornamented with lions exquisitely wrought in a peculiar style.

One feature of special interest to the art student about these sculptures is the fact of much of the ornamentation being painted. It is thought that they will throw much light upon the subject of polychromes or colored marbles.

The exhumation, packing and transportation of such enormous masses of stone without injury to the fine carvings and the

beautifully preserved paintings, was a work of very great difficulty. Hamdi Bey deserves very great praise for the skill and fidelity with which he has performed the task. I was gratified to hear him speak in terms of the highest commendation of the assistance rendered him by certain Americans, especially by Rev. Mr. Eddy, missionary at Sidon, in rescuing these valuable treasures of antiquity from the covetous greed of barbarians who had already begun to break them into fragments for more ready concealment and sale. His Excellency pointed out to me in one of the photographs a most beautiful figure from which the head had been knocked off, and said very impressively: "There is the proof of what I say. Mr. Eddy found that head in the hands of a native; purchased it from him, as I afterwards learned, at a good price, and generously came to me of his own accord and presented it to me for the restoration of that beautiful figure." I need not add that testimony of that kind from a high official quarter to the personal character of an American missionary, is especially valuable at a time when interested parties are busy themselves in making so many misrepresentations concerning Americans and their work in Turkey.

Robert College, Constantinople, Jan. 14.

THE METHODIST WORLD.

Abroad.

England.—London, it is estimated, still needs 400 Methodist churches to be one to every 10,000 of the population. Ten chapels require to be erected yearly to meet the growing population. As a further development of the work in connection with the West London Mission, Wardour Hall is now opened for services every night in the week. A band of open-air workers go out into the streets, bearing lamps to illuminate the by-lanes. The "Sisterhood" now consists of twelve young ladies, the daughters of leading Wesleyans, who wear a distinctive dress, though they take no vows, and can at any time leave Katharine House, the quarters of the little community. At the East End a notorious drinking saloon and music-hall near the Tower of London, has been acquired by the committee, which is to be opened as a coffee palace, whilst three adjacent houses are to be opened as homes for mission workers. Three gentlemen have offered £1,000 to secure the freehold.

India.—The North India Conference met at Cawnpore. Rev. J. H. Gill was elected president, and Dr. B. H. Badley, secretary. Fifty members of the Conference answered to the roll-call. The reports of the year were very cheering. The venerable Rev. George Bowen, one of the most widely known and devoted modern missionaries, died at Bombay on the 26th, at the age of 72. It was not the wife, but the daughter, of Rev. George Hughes, who was mentioned in a recent item as having joined the missionary ranks at Bombay.

Fiji.—The Wesleyans of Fiji have recently sent another contingent of native missionaries to carry on the work of evangelization in the island of New Britain.

South America.—The Northwestern contains the following items of interest culled from *El Estándar* (The Standard), the organ of our mission on the east coast of South America, published at Buenos Ayres: "A recent issue reports a harmonious and spiritual annual meeting of the mission at Rosario. . . . Two young men had just returned from a two years' course of study at Ohio Wesleyan University. Geo. G. Thompson and Frederick William Thompson. The former begins evangelical work at once on the field, and the latter, the eldest son of Dr. John F. Thompson, devotes himself to medicine. . . . Rev. Geo. P. Howard, a young man of fine promise, who has come to manhood from the infant class in our Sunday-school, now goes to be pastor of our large and influential church in Montevideo. This church has already sent out, to a more or less extensive evangelistic work, such persistent workers as Antonio Guei, called the John H. Vincent of Uruguay; his sister Cecilia, the devoted teacher; Fossoli, now agent of the American Bible Society in Peru; Correa, who is a true Bible colporteur; Abledo, the brothers Cabillo, Villanueva, Lastrigo, and Castro. . . . Superintendent Drees has purchased a site for a church in Mercedes, on the railway, fifty miles west of Buenos Ayres. The nucleus of a church is already there. . . . The work of the Missions Denning and Chapin, of the Woman's Foreign Missionary Society, is said to have a brilliant future. . . . The tenor of the paper shows the new superintendent, Dr. Drees, who was transplanted from Mexico, to be a decided success."

Mexico.—The Conference sermon was preached by Rev. S. P. Craver on the 26th ult. Bishop Brown opened Conference the next morning, and the usual communion service was held. Bro. Craver was chosen secretary. Visiting brethren were introduced. The presiding elder's reports indicated progress. The educational sermon was preached by Rev. P. F. Valderama.

Canada.—Rev. Thos. Culbert, a missionary among the Indians, has been called to his long home. For thirty-eight years he was a devoted Methodist preacher, and several of his circuits deserved the name of "hardscrabble," but no person ever heard him complain that his lot was a hard one. He had a well-selected library, and was a man of great intelligence both as received credit for. Rev. Thomas Crosby, missionary at Fort Simpson, B. C., has lately been visiting the missions, and traveled by his own boat. At Nas River the scurvy fever has broken out, and has carried off some fifty young persons and children, among whom is the youngest child of the missionary, Rev. A. Green. Rev. Messrs. Crossley and Hunter have been holding evangelistic services in Ottawa. Sir John A. Macdonald and other members of the cabinet were at Macdonald's constant attendance, and took great interest in the services.

At Home.

Washington Territory.—A revival of religion of great power has been in progress at Centralia, in which there has already been a large number of conversions.

California.—Bishop Fowler was announced to lay the corner-stone of Simpson Tabernacle at Los Angeles, on the 12th, to deliver six lectures to the students of MacLay College of Theology, and to dedicate the new church block at San Diego, on the 19th. Pasadena District has a flourishing Young People's Methodist Alliance; and an Alliance of over one hundred members is reported in Los Angeles District. Since Conference 250 members have been added to the Pasadena charge, and the new church will have to be enlarged.

Dakota.—The item relative to the death of Rev. Henry E. Springer, of Dakota Conference, proved, happily, to be untrue. Though exposed to the great blizzard, he did not lose his life.

Nebraska.—Rev. Almon Grove, pastor of the M. E. Church at Ayer, Hastings District, Nebraska Conference, died suddenly of heart disease on Jan. 25.

Kansas.—More than 100 accessions at Auburn; 30 at Haysville; 85 at Parsons; and nearly 60 at Cedar Point, are among the cheering tidings from this State.

Minnesota.—Over 100 accessions reported at Red Wing since Rev. Aaron Turner took charge. Among the subjects to be discussed at the Methodist Convention, to be held in the new Central Park Church, St. Paul, March 27-29, are the following: "Should the territory of our churches be divided into districts, so that each will be under the exclusive superintendency of one bishop?" "Should the home and foreign mission work be separated?" "Resolved, that our church cease taking money from the Northwest where it is so much needed, to plant Northern Methodism in Southern cities?" "Should not the general benevolences of the church be placed under one bureau?"

Iowa.—The church at Ewart rejoices over 23 additions, which doubles its membership. Almost all the unconverted students at Cornell College, Mt. Vernon, were at the altar during the late revival.

Missouri.—The pastor at Danville reports 40 conversions and 100 accessions to the church during the Conference year.

Arkansas.—Dr. J. H. Vincent was announced to deliver two lectures in Little Rock, Feb. 18 and 21.

Wisconsin.—Rev. George Fellows, formerly a prominent member of the Wisconsin Conference, died suddenly of apoplexy, at Waukesha, Jan. 31. Thirty have been received on probation at Hammond.

Illinois.—Fulton St., Chicago, has raised over \$6,000 toward a new church edifice. Trinity has given a three months' leave of absence to its pastor, Rev. P. H. Pooley, who has been sick with typhoid fever. At Bloomington, 47 accessions; at Mt. Pleasant, 52; at Oakland, 34; at Albany, 69 conversions; at Lyndon, 104; at Lebanon, 96; at Astoria circuit, 40; at Waterloo, 53 accessions, and at Olney circuit, 28, are some of the results of revival work to date. President H. B. Ridgway officiated at the dedication of the new church at Wenona on the 19th. Otis E. Haven, M. D., son of the late Bishop E. O. Haven, died in Evanston, on the 3d, at the age of 39.

Indiana.—Rev. Dr. Holliday, of Indianapolis, is slowly improving in health. Roberts Park Church has had more than 150 accessions since Conference. A two weeks' holiness meeting has been held at this church and at Blackfoot St. with good success. The latter church has received 80 into full membership since Conference, and Edwin Ray Church, 120. . . . The Logan memorial tablet in Metropolitan Church is of Georgia pink marble set in gray marble. It is next to the one erected to the memory of Gen. Grant.

Pennsylvania.—Bishop Andrews and Chancellor Sims preached at the dedication of the Park Avenue Church, Philadelphia, on the 19th. About 1,300 souls have been converted in recent revivals in the Philadelphia churches. At Upland, 126 persons have been received on probation; 106 at East Bangor; 170 have been converted at St. Paul's Church, Lancaster; and over 60 at the First Church, McKeesport.

Maryland.—The coming is the 104th session of the Baltimore Conference. Dr. Munnall's evangelistic meetings resulted in about 445 conversions. Rev. David Keener and Rev. J. W. Cornelius, well-known local preachers, have lately died.

District of Columbia.—Sam Small is about to start a prohibition paper in Washington. Bishop Andrews gave a reception at his home, on the 10th. The Logan memorial tablet in Metropolitan Church is of Georgia pink marble set in gray marble. It is next to the one erected to the memory of Gen. Grant.

New Jersey.—Over 100 conversions have occurred at State St., Trenton, and more than 30 have been received on probation at Centenary Church, Jersey City. Rev. W. W. Christie, for forty-seven years a preacher, during which he filled twenty-five different charges in the New Jersey Conference, died in Florence, N. J., Jan. 31.

New York.—Rev. Joseph H. Gill has arrived from India. He will take work in the N. Y. East Conference. Dr. John M. Reid has arrived safely from Mexico and in good health. Dr. J. M. King received 103 persons into the Park Avenue Church, New York, Sunday before last.

176. ECHOES FROM THE PULPIT.

REV. MARK GUY PEARSE said some keen things in the London West Central Pulpit in a recent sermon on "Quench not the Spirit":

Holiness is sneered at as the sentimental dream of weak-minded people, or it is the hobby of a few foolish persons who are always teaching impossible doctrines. . . . There is a flippant and scornful way in which many people turn from the subject, saying, "I don't believe in perfection, you know." Well, if we believe in imperfection, depend upon it, according to our faith it shall be unto us. But what is the degree of imperfection which the church tolerates? Here is a religious man who has misrepresented himself, and you are indignant that a man who calls himself a Christian should do such a thing. Stay, you don't believe in perfection, you know. This man pretended to be a Christian, and he robbed you—dreadful! was it not? But why be angry?—you don't believe in perfection. This man says that he is a Christian, and he is proud and haughty; and you think that a man who is a member of the church ought to be very different. Why? You don't believe in perfection. Oh! but you do—everybody does—when it applies to other people. It is only as a cloak and apology for our own feelings that we keep these convenient limits of our creed. There is but one way of safety for us; it is to give ourselves right up to the claims of God in Jesus Christ, and to the power of His grace, saying and praying: "O Lord, save me as far as Thou canst, and when Thou dost save me no further, then, and then only, will I be content to wait."

The New York Evangelist contains a report of a sermon by Rev. Dr. Charles H. Parkhurst, of the Madison Square Presbyterian Church, on Exodus 34: 12. He claims America for Americans:—

Now here is our great American home; it is a big

establishment, three thousand miles from front door to back; but it is our home, and under God it belongs to us Americans. And if we insist upon maintaining for our country this home-idea, and regard with undiluted aversion the liberty that is being universally taken by every discontented person and uncaged villain on the face of the earth of entering our doors without knocking, and lounging in our parlors and making familiar with our furniture, it is not necessarily because we are not large-hearted and open-handed, but because we feel that the services which America is bound eventually to contribute to the Christianization and civilization of the world, are so vast that we cannot afford, in the interests of our own eventual usefulness, to have our national home cluttered up and its sacred privacy dishonored by a mass of foreign stuff that have naturally enough mistaken our American home for a cosmopolitan apartment house and a second-rate hotel.

It is true we have shut and bolted the back door, and have said to China, "No admission! this is a private house!" In this country has asserted a principle, namely, that Americans have prior rights to their own home. But while we have done that at the rear of the house, we have made queer work at the opposite end; we have pulled out the door-bell, knocked out the doors and windows, and pulled down the whole cast front, set our tables in the clear, and hung up placards of invitation writ coarse enough to be read clear across the Atlantic by the honest Norwegian in the North, the Irish, villainous Italian in the South, and the revolution-bred of the East. And they are coming in such quantities that it is hard telling whether they are boarding with us, or we boarding with them.

Out of every hundred people in this city to-day, eighty are either foreign-born, or born of foreign parents. Who really is keeping this hotel? We do not object to foreigners on their own ground. We enjoy Irishmen in Dublin; there is a real fascination about a Scotchman in Edinburgh; nothing could be more in place than a German in Berlin; and even an Italian, begrimed and rascally, is rather ornamental when seen on his native pavements. Nor do we object to a foreigner on our own ground, provided only he is not a foreigner any longer, but an American, faithful to our native institutions, loyal to our destiny, a true, reformed member of the American family-land. But for the sake of our country, for the sake of its future, for the sake of the light that we believe it is divinely appointed to shed in due time upon the rest of the world, we as Americans do object to Irishmen that are Irishmen still, using America as a fulcrum over which to pry Ireland into liberty; we do object to Irish Catholics that are Irish Catholics still, and put the Pope and the Vatican before the authority of our own national government, as every true Catholic does. We object to Germans that are essentially German, though they were living in Berlin or Cologne, and drinking beer and breaking Sabbath over all the rest of their country.

As Americans we protest against being invaded by any kind of importation that insists on bringing with it anti-American institutions and methods, continuing to cherish its own national consciousness, to mould our civilization by its ideas, to retain its own language, to have its language taught in our schools, to have a particular set of religious machinery built and operated in the interests of some continental vernacular, or some traditional usages and customs—whims which it is well enough to cherish on their own ground, but which they ought to have the good sense and the grace to hold very loosely when they come on to foreign ground, and when they ask to become members of a national family of which they themselves were not the founders, and in whose maintenance through years of stress and menace they have borne little or no part. . . . We want one seamless garment, not a coat of many colors; one integral people, not tribal patchwork nor ethnological crazy-quilt; one American heart, whose throbs shall be felt through every inch of every vein and artery of the great American body.

Rev. Hugh Price Hughes, in a recent sermon, shows up the iniquity of English law, with some striking illustrations:—

The one deadly charge I have to bring against the law of England to-day is this, that crimes against the person are regarded as almost trivial in comparison with crimes against property. . . . As the Northern farmer in Tennyson's well-known poem, heard his horse as it trotted along, always saying, "Property, property, property!" so you find the same sound running through the English law from beginning to end. . . . Let me just contrast to you for a few minutes one or two cases. The extracts I read are taken from the third edition of a book called "Social Wrackage," written by Mr. Peck, and published by Isbister. . . . A man named O'Neil, who was charged in one of our London courts with kicking his step-daughter—his treatment of her resulting in the partial paralysis of one leg—was sentenced to four months' imprisonment. On the other hand, Elias Ralph, who pleaded guilty at the Middlesex Sessions to stealing a sheet and some other articles, was sentenced, not to four months' imprisonment, but to seven years' penal servitude. That is the difference in the value of a little girl of fifteen and of a sheet. . . . Again, a man was charged with throwing his silver down a flight of twenty-four stairs, and was fined 20s. or ten days' hard labor, while a decent-looking woman, described as a seamstress, who stole some cotton, was sentenced to six months' hard labor, without the option of a fine. Two women who were charged with killing a person, from whom they had received no provocation, were sentenced to twelve months' hard labor. At the Surrey Sessions, a man who killed a nobody, but received half-a-crown, knowing it to be stolen, was sentenced, not to twelve months, but to fourteen years' penal servitude. So it appears that it is fourteen times as dreadful to receive a stolen half-crown as to kill a man who has not provoked you. Just one other illustration. Richard Manning was convicted at Southwark of cruelly ill-treating his wife immediately after she had been delivered of a child. She, to the danger of her life, crawled along the floor of her room and got on to the stairs to escape from him. This man was sentenced to four months' hard labor. About the same time a man was brought before another court, charged with stealing five silver spoons. The man Manning, who, under dreadful circumstances, nearly killed his wife, was sentenced to four months' hard labor, while the man who stole the five silver spoons was sent to penal servitude for seven years.

Now the inevitable result of this diabolical inequality in the law is to produce the kind of savagery which is encouraged by the men who call Sullivan a fine fellow. "The rank is but the guinea stamp." We must defend men, women, and children at all hazards. . . . The teaching of the New Testament is that man as man is immeasurably greater than rank and wealth can ever make him. We have a great responsibility in this matter. . . . If we guard, there is no better way in which we can secure its true greatness than by seeing that the law of England, in the better days that are coming, shall give the same absolute protection to the poorest child in the land that it gives to the Queen herself.

Miscellaneous.

MEXICO LETTER.

BY REV. WM. BUTLER, D. D.

As we stepped from the train to the platform, when reaching the City of Mexico on the morning of Jan. 1, among the friends waiting to welcome us was a deputation from our Mission Press, who came forward, and presented a brief address on behalf of the employees by the head compositor, Atanasio Perez, congratulating me on returning to their country to witness for myself the efficient working of that instrument of good, which in 1876 I was enabled to add to the other agencies of our mission. How often, when far away, has my heart rejoiced as I realized what blessed and saving truth that press was disseminating over this land in thousands of homes and also among people where the living voice of our missionaries cannot yet penetrate. What misrepresentations this press has corrected, and what prejudices it has removed, while it has carried into those minds, once so darkened, correct views of evangelical religion that, sooner or later, must bear much fruit to the glory of God in Mexico. I can already see the effects on every hand. It is true we are still bitterly opposed and resisted, but even the most violent no longer dare to vilify and misrepresent our cause, as they did so recklessly ten years ago. Even many of their own people would resent it as false and malicious, and require that the contest against us should be carried on more honestly and truthfully. Meanwhile hundreds of people have thus been disposed to hear us candidly for our cause, and have been led by further inquiry to embrace it and unite themselves with us, and are now regular members of our congregations and churches. So there was an appropriateness in the employees of our Mission Press being first to welcome us back again to Mexico.

This welcome was all the more cordial and the more valued by us because our employees are now evangelical Christians and members (some of them official members) of our church. Their work is a labor of love. No longer are we burdened and perplexed, as in days gone by, with bigoted Romanists, who hated the "Protestant types" which they touched, and would sometimes suddenly revolt and leave us in confusion. Many were the struggles we had to go through to get out our papers and other material on time. But God has helped us, and now we have a band of brethren to do this good work, and it is a pleasure to enter our office and see the spirit which animates our employees. From the hands of these young men have gone forth, according to the report just issued, during the year now closed, 2,818,848 pages of religious literature, which, added to the previous record of the twelve years since our press was provided, gives as the aggregate issues of this consecrated Mission Press the grand total of 24,752,020 pages of evangelical truth for the enlightenment of Mexico and the surrounding nations! Surely, God's rich blessing will rest on the kind friends who in 1876 responded to my appeal to found this agency in this land, as well as upon those who have since then aided in its further development.

Our hearts were thrilled as we entered once more into our beautiful church to enjoy the services of the holy Sabbath; and here we were again surprised and delighted by the more formal welcome from the congregation of Trinity. As soon as the Second Lesson was read, one of our members, Don Felipe Xochihua, left his seat and approached the pulpit, where I was sitting, and addressed me on behalf of the church and congregation. Perhaps, under the circumstances, I may be excused if I venture to give this address. It was published two days after in the columns of our Mexican *Christian Advocate* (*El Abogado Cristiano*). The reader will remember that it is the production of a Mexican mind, and as such has its own idioms and modes of expression. With much animation and evident emotion, he said:—

"Rev. Dr. Wm. Butler: The congregation of the Methodist Episcopal Church in this city has conferred upon me the honor of addressing you in their name, in order to offer you the most sincere congratulations upon your safe arrival on this hospitable soil of Mexico.

"It is fifteen years, sir, since the political reforms implanted in the country by the great liberal party, which had as its leader the illustrious Juarez, opened our doors to religious reform, and you were the first missionary of the Methodist Episcopal Church who came to this nation which had been so long debased by the bondage of clericalism, to preach the holy doctrines of the sublime Martyr of Judea.

"Then you came to struggle against immense difficulties, some of them seemingly insuperable; but it must be stated on this platform that you bore yourself as a true knight of your cause, and that you knew how to faithfully fulfill your duty. To-day, as you come to revisit my beloved country, you are not come to fight, but to admire the fruit of your labors and to thank Heaven in this place where those struggles were passed, for the blessing and prosperity that have followed.

"You, sir, understand well the feeling of the Mexican people; you know that they are zealous defenders of their independence and autonomy; you know that they never hesitate to shed their blood in defence of their liberties; that they protect them resolutely and worthily on the platform, in the press, and on the battlefield; but you know, also, that they receive with open arms those from other nations who bring to them the treasures of their intelligence and wisdom. You brought with your wisdom the knowledge of another religion, purer, simpler and truer than that which we had known, and for this the congregation holds you in deep respect, and expresses to you through my words the most cordial welcome, salutes you, blesses you, and prays that your second visit to the Land of Cuauhtemoc and Benito Juarez may be to you always full of grateful and imperishable memories."

The service was then resumed, and I had opportunity to observe the evidences of improvement manifest in this congregation since I last beheld it nine years ago. It has grown in numbers and in intelligence and also in its devotional aspect to a degree that is very pleasing to contemplate. The average attendance here is about 150 persons. On this occasion four converts were received from trial into full connection with the church, one of them a professor in one of the public institutions, and all of them respectable in appearance, and who evidently highly appreciated the privilege of union with the church.

In addition to the Mexican services in Trinity, English services are regularly held in the chapel, where a congregation of about eighty persons attend, the numbers of which are often increased by tourists, who are grateful to find in a foreign land the same week-day and Sabbath services which they enjoy at home. The English Methodist Episcopal

Church is proving a great blessing to such people here who might otherwise be under the temptation of falling into the Sabbath-breaking which is so fearfully prevalent in this land. It was pleasant to preach for them on the second Sabbath of our being here. They were kind enough to arrange for a delightful reception for us, at which about 150 were present on Monday evening. The entertainment was conducted in a way that was worthy of a company of happy Christian people.

The "week of prayer" was duly observed by union services, in the Spanish languages, by the six denominations which are working in this great city. Our own church being the largest, had most of the services. The Bishop and Dr. Reid arrived, from visiting some of the stations around, in time to be present at these services, and were surprised and delighted to see congregations numbering up to 450 native Christians met together in the capital of Mexico to implore God to pour out His Holy Spirit upon their country and the world at large. Several of these services were times of unusual power and grace, so much so that on the last evening of the week about eighty persons rose to testify of religious good received during the services, and about forty others rose for prayers. Even if some of these had not a clear idea of all that the act meant for them, yet it was very encouraging to witness that, as well as they did comprehend it, these evangelized Romanists were trying to find their way to the Cross of Christ; and it may be that such an hour was, in the sight of God, the best that this city had ever seen. Let those who know the way of faith more clearly than these do, sympathize with them, and implore Him who "loves them and gave Himself for them," to hasten the hour of a conscious salvation for them and the millions of their fellow countrymen who, with them, so much need all that God and man can teach them for their good.

It will be encouraging to our people at home to be informed of the evidence which these converts show of their appreciation of the Gospel which we have brought to them by their liberality in sustaining it. Nearly all our native members are poor, and have to endure keen and constant persecution as well. Yet the financial returns of the year now closed show the following liberal amounts to have been contributed for all purposes by these two congregations in the City of Mexico:—

By the Mexican congregation,	\$1,240.88
By the English congregation,	907.28
For building Istacalco Chapel,	140.10
Total,	\$2,288.26

Surely, this is developing indigenous resources, and may well encourage our Missionary Society in devising even more liberal things for a people who may yet pay back in priceless service their personal and pecuniary aid in helping to evangelize the 50,000,000 of people who speak their language on this continent.

City of Mexico, January, 1888.

THE FOLLOWER OF INGERSOLL.

It is now approaching ten years since on the third of November, 1878, in the Fort St. Church, Detroit, I preached a sermon on "Abiding in Christ." At its close, according to my custom, I invited any person present, who was impressed with his need of Christ, to meet me in the Inquirer's room back of the pulpit.

I found one young man there on my entrance to the room. I judged him to be about thirty years old; he was tall, stalwart of frame, intelligent, and would have been fine looking but for a cloud that seemed to abide upon his countenance. In fact, his face seemed scarred and furrowed, as though he had been through a life of battle with sin and care, and been terribly worsted in the contest.

I addressed him at once with a pointed inquiry, and almost the exact words of the dialogue that followed have been impressed on my mind:—

"I take it, sir, that you are here to talk with me about your spiritual interests. If so, will you at once let me into the very heart of your trouble or difficulty? I am acting as a physician to souls; let there be perfect frankness between us; tell me your exact and worst symptoms, and I will do what I can to relieve them and help you to a cure."

"Well, sir," said he, "I suppose you would consider my case a desperate one. I am a follower of Ingersoll. I am an unbeliever and a disbeliever—an infidel."

"But I suppose there are some things you believe. You believe the Bible to be the Book of God?"

"No, sir."

"You believe Jesus Christ to be the Son of God?"

"No, sir."

"Well, at least you believe in God?"

"There may be a God; I cannot say I believe there is, but there may be; I do not know."

"Then let me ask why you are here. I cannot waste time in words to no profit. I hope you are not come here to trifle with me. And yet I do not see what you want of me, if you do not believe in the Bible nor in Christ, and are not even sure there is any God."

"I have heard you preach to-night, and it seems to me that you must believe something."

"You are quite right, I assure you," I interrupted.

"And that it gives you peace and comfort?"

"Right again!"

"Well, I don't believe anything, and am perfectly wretched; and if you can show me the way to believe anything, and to get happiness in believing, I wish you would."

"I understand you, and I would risk my own salvation, if necessary, upon yours, if you will follow my prescription."

"Well, if you can help me, do it quickly, for I have been carrying this burden as long as I can. I live across the river in Windsor. I am a law student, but I am so wretched I cannot study nor sit still. I wandered over here to-night, and heard the organ playing in your church, and went in expecting to hear some fine music. I heard nothing but simple congregational singing, but curiosity led me to remain and hear what you had to say, and one thing impressed me: that you have some faith in somebody or something, and you are happy in believing, and my envy of you brings me here."

"I had met and conversed with hundreds, and even thousands, of inquirers, but had never

met such a case before. I lifted my heart to God for special guidance, and again he broke out with an exclamation: "If you can do anything for me, I wish you would."

I drew my chair up close to this unhappy man and involuntarily put my arm around him.

"Tell me something to read," he said.

"I would have you read nothing but the Bible. You have been reading too much; that is partly what is the matter with you. You are full of the misleading, plausible sophistries of the skeptics. Read the Word of God."

"But what is the use of my reading the Bible when I do not believe it to be the Word of God?"

I quoted to him—nay, opening my Bagster Bible, which I used then, now, at all times, whether in the pulpit, the family or the closet—I turned to John 5:39, and with my finger on the verse slowly read: "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of Me."

"Now," said I, "if that means anything, it means that he who diligently searched the Scriptures will find that they contain the witness to their own divine origin and inspiration, and to the divinity of the Lord Jesus Christ."

"Well," said he, "I'll read the Bible, but what beside?"

Again turning the leaves of the Bible I put my finger on Matt. 6:6: "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly." "If that means anything, it means that if you sincerely pray to God He will reveal Himself to you."

"But, of what use to pray to God if you don't believe there is a God?"

That was a puzzling question. For an instant I was perplexed. But a thought flashed across me, and although I never had given such counsel to any man before, I gave utterance to it, for I felt guided.

"It makes no difference," I replied, "provided you are sincere. If it be only feeling after God, if haply you may find Him who is not far from every one of us; if it be only like

"An infant crying for a light, And with no language but a cry,"

God will not disregard any genuine effort to draw near to Him. Go and pray if you like the famous Thistlewood conspirator: "O God, if there be a God, save my soul, if I have a soul."

"Anything more?" said he.

"Yes," and I opened to John 7:17, and read: "If any man will to do His will, he shall know of the doctrine." That means

that if you will to do His will, you shall have more light. In God's school, we never are taught a second lesson till we practice the first. Then shall we know if we follow on to know the Lord."

I have given you three texts already to ponder with to add one more. One says Matt. 11:28, 29, 30. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest; etc. That means that if you come directly to Jesus, He will give you rest. Now

use these four texts. One bids you to search the Scriptures; one, to pray in secret; one, to put in practice whatever you know; and the last to come to Jesus as a personal Saviour."

"That is all," he inquired.

"That is all. Will you promise me to go and follow this simple prescription?"

"I will."

After kneeling in prayer together, this Ingersollite left me. Two weeks later, at the close of service, I gave a similar invitation to inquirers. The congregation was scarcely half out of the house, when this same man came almost running toward me, with both hands extended and his face beaming. "I have found God, and Christ, and I am a happy man!"

He sat beside me and told me the fascinating story. He had gone home that Sunday night, taken out from his trunk the Bible his mother had put there when he left home; had opened it and knelt before the unseen God. He simply, sincerely asked that if there were a God at all, and if the Bible were the Word of God, and Jesus Christ His Son and the Saviour of man, it might be shown him plainly. And as he read, and prayed, and sought for light, light was given; he humbly tried to follow every ray and walk in the light, and the path became clearer and plainer and the light fuller and brighter, until his eyes rested in faith upon Jesus.

That young man forsook the law and gave himself to the preaching of the Gospel, and has been ever since ministering to souls.

There are many who are not avowed Christians, who are seriously considering the obligations of Christianity. I have taken care to reach such a case most carefully, and for those who are much nearer to the kingdom. In a pastorate of nearly thirty years, it has been my happy lot to converse personally with not less than ten thousand persons, in all stages of spiritual difficulty and distress. But I have never yet known one, who has faithfully tried these Scriptural remedies, and failed to find a cure. The grand panacea for all ills of the soul is a personal acceptance of Jesus as a Saviour. But if there be an honest doubt that stands in the way, it may be removed by a sincere search into Holy Scripture, a sincere drawing nigh unto God in prayer, or a sincere endeavor to live exactly according to the light already given. One of these three, or perhaps all of them together, may explain every case of spiritual perplexity that it has ever been my lot to confront. Let the reader honestly make the trial of the remedy.—REV. ARTHUR T. FLEMING, in *New York Observer*.

TEMPERANCE ITEMS.

—Sixteen counties in Michigan, all that have thus far voted under the local option law have given majorities in favor of prohibition.

—The controversy at Cornell College in the class for '90 as to whether liquors should be permitted at the establishment of a means of communication recently received and decided in the negative.

—A National Anti-Nuisance League has just been formed with headquarters in New York city. The object of the league is to test, through a series of suits instituting with the U. S. Supreme Court, the constitutionality of the license system, and the legality of statutes under which the saloon is protected and perpetuated.

—Mr. Harrington, firm of Harrington & Farrington, grocers, of Minneapolis, Minn., who gave, recently, \$5,000 for premiums to persons getting the largest list of subscribers for the new law converted to his present decided prohibition convictions through a speech of Mrs. Mary A. Lathrop, made at the National Convention of the W. C. T. U., held in that city in November, 1886.

—The *Western Broker*, published in the interests of the liquor trade, says the annual average sale of beer in the city of Chicago, is 1,500,000 barrels, which yield 624,000,000 glasses. Taking the population of the city at 700,000, the average would be 890 glasses of beer a year for each man, woman and child. The same authority gives the number of breweries in the United States at 2,269, with an annual production of 460,832,400 gallons of beer.

—This is the way Burdette puts it: "So the Supreme Court decides that a State has a right to destroy a distiller's business without compensation therefor. Well, may be this isn't right. As a rabid prohibitionist I am personally in favor of paying for every distil-

lery, brewery and saloon that is closed up and forced out of business by prohibition—every dollar of its highest market value at the time its business was good. That is only fair and just right. Then I am in favor of compelling the distillery, brewery and saloon to pay 100 cents on the dollar for every business that they ever closed up and ruined. That is only right and just and fair, too. Let us strike a balance with the distillery, square up the account on both sides, and the fellow who comes out in debt must agree to pay up like a man, no matter what the Supreme Court says. My word for it, the Kansas prohibitionists are ready and willing to waive the decision and settle on this basis if the distillery is. What is sauce for the goose of the pond is sauce for the worm of the still. Walk up to the counter, worm, and settle!"

Not yet, not while the eyes are wet with tears, Not while the heart is swept by fears; Not now, but afterward, when free: When standing in the light unshadowed we shall see Why plying Love burned, one by one, Our little idols, sometimes sparing none, But leaving us so bare that we would fain Call in sheer loneliness upon His name. Hereafter, when the tears are shed, When life's last chapter has been read, With all its troubled words, we shall be glad So many days He made us sad; Read, standing in the light, and know Love's every reason for our woe.

—Geo. Klinge.

NOTES FROM CALIFORNIA.

BY REV. W. R. GOODWIN, D. D.

WE have heard of the hundreds of frozen people in the Northwest, and of the snow-banks and blizzards in Kansas and in the East, but none of these things move us, for here the birds are singing, the sunshine inclines one to take the shady side of the street, and evidences of spring are on every hand. We have had an abundance of rain, so that the crops for another year are assured. We have had a few chilly days, and ice was formed several mornings, but winter seems now to be over. Thousands of people are still pouring into this sun-kissed land, and the fearful weather just experienced in the East will send thousands more here in the future.

Speculation is not as wild as it was a year ago, and there is more building than then. It seems as if this Southern California is to be the modern Palestine, equalling in fertility and inhabitants the Palestine of David's time. It certainly is a great sanitarium, and invalids and wealthy people will fill these fertile valleys. Of our churches and schools you have heard, and Methodism leads the great procession. The crowds that frequent our leading churches, and the numbers of students that fill our college halls, surprise us.

Prohibition here is far in advance of nearly any Eastern State, and we have reason to hope that when Southern California becomes a State, it will have constitutional prohibition. The wine interest is rapidly decreasing, and the people coming here are of the very best class, and that means that liquor license, high or low, will have but few supporters.

We are so far away from New York, that we can hardly tell who are to be the new bishops, secretaries, editors, etc. For bishops it has been suggested that Drs. Sims, Payne, Vincent, and some Boston man would fill the bill. Of course Drs. Kynett, Spencer, Rust, Hartzell and McCabe will retain their places. The impression prevails that Dr. Reid will not desire a re-election, and in that case Dr. Buckley would be the man for that office. Editors are plenty, but missionary secretaries are few. It is thought that Drs. Cray, Edwards, and Bayless will retain their editorships, while Dr. Fry will probably accept another office, and turn the *Central* over to a new man. An effort will be made to district the bishops for a quadrennium, and, possibly, to make the tenure of their office eight years instead of for life. These would be moves in the right direction.

While the readers of the *HERALD* all greatly miss the editor they so much loved, we are glad to say that the high character of the paper is maintained under the present management. The success of the *HERALD*, and of other non-official papers, such as the *Michigan* and *Indiana Advocates*, will probably compel a change in the management of the official papers. But the change will be for the better, and we will depend more on the local papers for local news, and more on the officials for general discussions and general news. Of other matters I may write soon.

Los Angeles, Cal.

—The work in Africa. In three years Bishop Taylor and his helpers have planted in Africa twenty-two mission stations. Land has been bought or given; buildings have been purchased or erected; a number of these stations are self-supporting; eighty missionaries are in the field and others waiting to be sent; and seven more stations in Liberia are waiting to receive them. The committee in charge call for one thousand more missionaries for Africa and for money to send them, and say if one steamer were sunk, they would send another and yet another.

Bishop Taylor is now holding the Liberia Conference, and will (God willing) be in America in April to report to the General Conference. If all this has been done in three years, how much can be done in ten years, when hundreds of these natives have become effective preachers? Day and Sunday-schools have been organized; Sabbath preaching has been established; natives have been converted and become teachers in the Sabbath-school; a grammar has been written of the Amundua language; parts of the Scriptures have been translated, also some of the hymns. Fields are white to the harvest, for Ethiopians stretch out her hand to God. Bishop Taylor says: "We are going on the high line of human impossibilities, but have the fullest confidence in Him with whom all things are possible."

H. K. B.

The Work in Africa.

—The work in Africa. In three years Bishop Taylor and his helpers have planted in Africa twenty-two mission stations. Land has been bought or given; buildings have been purchased or erected; a number of these stations are self-supporting; eighty missionaries are in the field and others waiting to be sent; and seven more stations in Liberia are waiting to receive them. The committee in charge call for one thousand more missionaries for Africa and for money to send them, and say if one steamer were sunk, they would send another and yet another.

Bishop Taylor is now holding the Liberia Conference, and will (God willing) be in America in April to report to the General Conference. If all this has been done in three years, how much can be done in ten years, when hundreds of these natives have become effective preachers? Day and Sunday-schools have been organized; Sabbath preaching has been established; natives have been converted and become teachers in the Sabbath-school; a grammar has been written of the Amundua language; parts of the Scriptures have been translated, also some of the hymns. Fields are white to the harvest, for Ethiopians stretch out her hand to God. Bishop Taylor says: "We are going on the high line of human impossibilities, but have the fullest confidence in Him with whom all things are possible."

E. DAVIES.

—The work in Africa. In three years Bishop Taylor and his helpers have planted in Africa twenty-two mission stations. Land has been bought or given; buildings have been purchased or erected; a number of these stations are self-supporting; eighty missionaries are in the field and others waiting to be sent; and seven more stations in Liberia are waiting to receive them. The committee in charge call for one thousand more missionaries for Africa and for money to send them, and say if one steamer were sunk, they would send another and yet another.

Bishop Taylor is now holding the Liberia Conference, and will (God willing) be in America in April to report to the General Conference. If all this has been done in three years, how much can be done in ten years, when hundreds of these natives have become effective preachers? Day and Sunday-schools have been organized; Sabbath preaching has been established; natives have been converted and become teachers in the Sabbath-school; a grammar has been written of the Amundua language; parts of the Scriptures have been translated, also some of the hymns. Fields are white to the harvest, for Ethiopians stretch out her hand to God. Bishop Taylor says: "We are going on the high line of human impossibilities, but have the fullest confidence in Him with whom all things are possible."

E. DAVIES.

—The work in Africa. In three years Bishop Taylor and his helpers have planted in Africa twenty-two mission stations. Land has been bought or given; buildings have been purchased or erected; a number of these stations are self-supporting; eighty missionaries are in the field and others waiting to be sent; and seven more stations in Liberia are waiting to receive them. The committee in charge call for one thousand more missionaries for Africa and for money to send them, and say if one steamer were sunk, they would send another and yet another.

Bishop Taylor is now holding the Liberia Conference, and will (God willing) be in America in April to report to the General Conference. If all this has been done in three years, how much can be done in ten years, when hundreds of these natives have become effective preachers? Day and Sunday-schools have been organized; Sabbath preaching has been established; natives have been converted and become teachers in the Sabbath-school; a grammar has been written of the Amundua language; parts of the Scriptures have been translated, also some of the hymns. Fields are white to the harvest, for Ethiopians stretch out her hand to God. Bishop Taylor says: "We are going on the high line of human impossibilities, but have the fullest confidence in Him with whom all things are possible."

Bishop Taylor is now holding the Liberia Conference, and will (God willing) be in America in April to report to the General Conference. If all this has been done in three years, how much can be done in ten years, when hundreds of these natives have become effective preachers? Day and Sunday-schools have been organized; Sabbath preaching has been established; natives have been converted and become teachers in the Sabbath-school; a grammar has been written of the Amundua language; parts of the Scriptures have been translated, also some of the hymns. Fields are white to the harvest, for Ethiopians stretch out her hand to God. Bishop Taylor says: "We are going on the high line of human impossibilities, but have the fullest confidence in Him with whom all things are possible."

Bishop Taylor is now holding the Liberia Conference, and will (God willing) be in America in April to report to the General Conference. If all this has been done in three years, how much can be done in ten years, when hundreds of these natives have become effective preachers? Day and Sunday-schools have been organized; Sabbath preaching has been established; natives have been converted and become teachers in the Sabbath-school; a grammar has been written of the Amundua language; parts of the Scriptures have been translated, also some of the hymns. Fields are white to the harvest, for Ethiopians stretch out her hand to God. Bishop Taylor says: "We are going on the high line of human impossibilities, but have the fullest confidence in Him with whom all things are possible."

Bishop Taylor is now holding the Liberia Conference, and will (God willing) be in America in April to report to the General Conference. If all this has been done in three years, how much can be done in ten years, when hundreds of these natives have become effective preachers? Day and Sunday-schools have been organized; Sabbath preaching has been established; natives have been converted and become teachers in the Sabbath-school; a grammar has been written of the Amundua language; parts of the Scriptures have been translated, also some of the hymns. Fields are white to the harvest, for Ethiopians stretch out her hand to God. Bishop Taylor says: "We are going on the high line of human impossibilities, but have the fullest confidence in Him with whom all things are possible."

Bishop Taylor is now holding the Liberia Conference, and will (God willing) be in America in April to report to the General Conference. If all this has been done in three years, how much can be done in ten years, when hundreds of these natives have become effective preachers? Day and Sunday-schools have been organized; Sabbath preaching has been established; natives have been converted and become teachers in the Sabbath-school; a grammar has been written of the Amundua language; parts of the Scriptures have been translated, also some of the hymns. Fields are white to the harvest, for Ethiopians stretch out her hand to God. Bishop Taylor says: "We are going on the high line of human impossibilities, but have the fullest confidence in Him with whom all things are possible."

Bishop Taylor is now holding the Liberia Conference, and will (God willing) be in America in April to report to the General Conference. If all this has been done in three years, how much can be done in ten years, when hundreds of these natives have become effective preachers? Day and Sunday-schools have been organized; Sabbath preaching has been established; natives have been converted and become teachers in the Sabbath-school; a grammar has been written of the Amundua language; parts of the Scriptures have been translated, also some of the hymns. Fields are white to the harvest, for Ethiopians stretch out her hand to God. Bishop Taylor says: "We are going on the high line of human impossibilities, but have the fullest confidence in Him with whom all things are possible."

Bishop Taylor is now holding the Liberia Conference, and will (God willing) be in America in April to report to the General Conference. If all this has been done in three years, how much can be done in ten years, when hundreds of these natives have become effective preachers? Day and Sunday-schools have been organized; Sabbath preaching has been established; natives have been converted and become teachers in the Sabbath-school; a grammar has been written of the Amundua language; parts of the Scriptures have been translated, also some of the hymns. Fields are white to the harvest, for Ethiopians stretch out her hand to God. Bishop Taylor says: "We are going on the high line of human impossibilities, but have the fullest confidence in Him with whom all things are possible."

Bishop Taylor is now holding the Liberia Conference, and will (God willing) be in America in April to report to the General Conference. If all this has been done in three years, how much can be done in ten years, when hundreds of these natives have become effective preachers? Day and Sunday-schools have been organized; Sabbath preaching has been established; natives have been converted and become teachers in the Sabbath-school; a grammar has been written of the Amundua language; parts of the Scriptures have been translated, also some of the hymns. Fields are white to the harvest, for Ethiopians stretch out her hand to God. Bishop Taylor says: "We are going on the high line of human impossibilities, but have the fullest confidence in Him with whom all things are possible."

Bishop Taylor is now holding the Liberia Conference, and will (God willing) be in America in April to report to the General Conference. If all this has been done in three years, how much can be done in ten years, when hundreds of these natives have become effective preachers? Day and Sunday-schools have been organized; Sabbath preaching has been established; natives have been converted and become teachers in the Sabbath-school; a grammar has been written of the Amundua language; parts of the Scriptures have been translated, also some of the hymns. Fields are white to the harvest, for Ethiopians stretch out her hand to God. Bishop Taylor says: "We are going on the high line of human impossibilities, but have the fullest confidence in Him with whom all things are possible."

Bishop Taylor is now holding the Liberia Conference, and will (God willing) be in America in April to report to the General Conference. If all this has been done in three years, how much can be done in ten years, when hundreds of these natives have become effective preachers? Day and Sunday-schools have been organized; Sabbath preaching has been established; natives have been converted and become teachers in the Sabbath-school; a grammar has been written of the Amundua language; parts of the Scriptures have been translated, also some of the hymns. Fields are white to the harvest, for Ethiopians stretch out her hand to God. Bishop Taylor says: "We are going on the high line of human impossibilities, but have the fullest confidence in Him with whom all things are possible."

Bishop Taylor is now holding the Liberia Conference, and will (God willing) be in America in April to report to the General Conference. If all this has been done in three years, how much can be done in ten years, when hundreds of these natives have become effective preachers? Day and Sunday-schools have been organized; Sabbath preaching has been established; natives have been converted and become teachers in the Sabbath-school; a grammar has been written of the Amundua language; parts of the Scriptures have been translated, also some of the hymns. Fields are white to the harvest, for Ethiopians stretch out her hand to God. Bishop Taylor says: "We are going on the high line of human impossibilities, but have the fullest confidence in Him with whom all things are possible."

Bishop Taylor is now holding the Liberia Conference, and will (God willing) be in America in April to report to the General Conference. If all this has been done in three years, how much can be done in ten years, when hundreds of these natives have become effective preachers? Day and Sunday-schools have been organized; Sabbath preaching has been established; natives have been converted and become teachers in the Sabbath-school; a grammar has been written of the Amundua language; parts of the Scriptures have been translated, also some of the hymns. Fields are white to the harvest, for Ethiopians stretch out her hand to God. Bishop Taylor says: "We are going on the high line of human impossibilities, but have the fullest confidence in Him with whom all things are possible."

Bishop Taylor is now holding the Liberia Conference, and will (God willing) be in America in April to report to the General Conference. If all this has been done in three years, how much can be done in ten years, when hundreds of these natives have become effective preachers? Day and Sunday-schools have been organized; Sabbath preaching has been established; natives have been converted and become teachers in the Sabbath-school; a grammar has been written of the Amundua language; parts of the Scriptures have been translated, also some of the hymns. Fields are white to the harvest, for Ethiopians stretch out her hand to God. Bishop Taylor says: "We are going on the high line of human impossibilities, but have the fullest confidence in Him with whom all things are possible."

CONTENTS.

THE OUTLOOK. THE METHODIST WORLD.	27
Canada and the United States. — The Sion Sarcophagi	
Miscellaneous.	
Mexico Letter. — Notes from California. — Temperance Items. — Gleanings from Correspondents. — The Follower of Jesus. — Educational Items. — Religious Summary	28
OUR BOOK TABLE. Magazines, etc. COMMERCIAL. Advertisements	29
Editorial.	
Doubters and Unbelievers. — The Immigration Problem. — A Sad Loss to India. — EDITORIAL NOTES. — Wesleyan Home. — Chinese Tracts, etc. THE CONFERENCE	30
The Conferences.	
Business Notices. — Marriages. — Church Register Notices. — Advertisements	31
The Family.	
Original and Selected Poems. — Thoughts for the Thoughtful. — About Women. — Importance of Clear Thought about "Holiness." — The Church and its Young People. — OUR GIRLS. THE LITTLE FOLKS. In the Line of a Hero. — Selections. — Mission Notes	32
The Sunday-school.	
OBITUARIES. Advertisements	33
The Week.	
Church News, e.c. — Reading Notices. — Church Register. — Advertisements	34

Zion's Herald.

WEDNESDAY, FEB. 22, 1888.

DOUBTERS AND UNBELIEVERS.

Doubt is an antecedent of knowledge. The man who doubts has a motive for investigation. All men have an experience of doubt in regard to some concerns of life; and, as a rule, men escape from doubt in practical affairs by seeking light. There might be an opposite rule and practice—to treat a doubt as a finality. A friend's fidelity is questioned; the general rule is to investigate the fact. The rule might be to give the doubt free play and accept as a fact the unreasonableness of the friend. In rare cases, men pursue this latter course. But no one commends such persons as rational and judicious.

But many persons dispose of the claims of Christianity by saying: "I have doubts." As if the doubts proved the falseness of religious claims on life and conduct. A doubt in this realm is a very loud call to investigation; for its subject is the most important in the world. It concerns personal duty and personal interest of the most solemn and momentous character. "If religion is true, it is tremendously true." To refuse or neglect to investigate the grounds of a religious doubt, is a most irrational thing.

Why do men give religious doubt right of way without study and careful weighing of evidence? Some defend themselves thus: "I have read Paine, Ingersoll and others, and I think they are right." That is, they claim to have examined one side of the case. But they admit that they have not examined the other. They decline the highest duties and reject the richest hopes without careful study of the claims of duty or the grounds of hope.

To reject Christ's claims in a rational way would require a very patient and laborious study. Very few skeptics claim to have made such study. More Christians were once skeptical and became Christian after careful study which removed their doubts. A striking example is that of the late Dr. Walker, author of "The Philosophy of the Plan of Salvation." He began as a skeptic to study the Scriptures, and his study resulted in clear conviction through an original and powerful argument which he incorporated in his wonderful book. Christianity has thousands of such witnesses who can say: "I once doubted; I now believe."

The truth to be pressed home upon the mass of professed doubters is that their condition is not one of doubt, but of refusal to come to the light. They fortify themselves in, not doubt, but unbelief, by one-sided and partial study in self-defense. We know that in practical life men may become very successful in resisting light when their predilections are at stake. The man who wants not to see can close his eyes to any proof. How much easier is it to refuse to "come unto the light," to stand back in a circle of darkness made by unbelief, and refuse to move out into sunshine!

Doubt is natural; unbelief is acquired. Doubt is a temporary, and unbelief a permanent, condition of soul. Doubt moves to the light; unbelief stays away from it. Unbelief has its root in the fallen nature, but the personal will hardens it into habit—into the "evil heart of unbelief." A doubter is a man in search of the entire truth; an unbeliever is a man engaged in defending his unbelief.

A chronic doubter about the same thing is nearly impossible. The doubter becomes a believer or an unbeliever. The men who year after year profess to be doubters are not candid, or do not know their own minds. They do not doubt, they disbelieve. They have settled the great questions on a little one-sided evidence. They reject a system of truth and salvation which they have not carefully examined. Their conduct is not rational, but unrighteous—and the unrighteousness is the key to their position.

The charge seems serious; but many a fearless preacher has awakened such unbelievers to manly action and repentance. Christianity abounds in testimony to this vital fact. This witness says: "I disbelieved because I had in me an evil heart of unbelief. I was forced to think and behave like

a man. My reason then had a fair chance, and I became a Christian." We know not what apparent exceptions may be found; but the skeptics to whom the Gospel gets a chance to be preached are unbelievers on purpose, not doubters "by natural necessity." The preacher of righteousness will find by courageous preaching proof enough in his success that unbelief has its entrenchments not in doubt, but in unrighteous unbelief.

THE IMMIGRATION PROBLEM.

The problem presented to the American people by the enormous immigration of heterogeneous foreign population, is one that imperatively demands study and solution. This immigration under existing conditions is not likely to diminish in magnitude.

Since the passage of the Passenger Act in 1819 up to October 1, 1887, the number of actual immigrants amounted to 14,266,760. These figures imply a veritable migration of the nations, unparalleled in the annals of history. No less than 8,426,534 of these people have set foot upon American shores since the close of the war for the preservation of the Union. Their arrival has not been an occasion of unmixed regret. Many have been excellent accessions to the national commonwealth. Statisticians estimate their cash value to the nation at the stupendous sum of \$15,000,000. Not all, however, are possessed of pecuniary surplus, or even of the power to acquire it. Since 1872 the influx of paupers has been more and more alarming. Of the 5,396,416 immigrants who have cast in their lot among us, within the past sixteen years, only 619,152 have acknowledged training in any trade. More than two-and-a-half millions have confessed themselves to be without stated occupation. From these the ignoble army of mendicants and tramps has received notable reinforcement. To add to the difficulties of the situation, the majority of them are neither of the Anglo-Saxon stock, nor readily assimilable to the habits of thought and action, organized in the Teutonic race by long centuries of descent, are foreign to their constitution. Neither can they be acquiring without long and careful training.

Nearly half the inmates of our houses of correction, more than a fourth of those in insane institutions, nearly a fourth of our habitual criminals, and more than a third of our paupers, are from these comparatively unassimilable races. The latest returns of the State of New York show that 41,454 committed paupers out of the entire number of 68,529, are of foreign parentage. Fifty-eight per cent. of all the unfortunates in insane establishments, and two-thirds of all the criminal convicts in the year 1886, were of persons who first saw the sun in other than American skies.

While it is perfectly true that a large percentage of the young manly vigor of Western Europe seeks this continent, it is also true that the flood-gates of pauperism, imbecility, vice and crime are so fitted as to turn the insistent streams in the same direction. What makes the matter worse is that the larger and more fetid currents are from nationalities that contribute least of their desirable constituents. Slavaks, Bohemians, Poles, Hungarians, Russian Jews, Sicilian brigands and Neapolitan lazzaroni are anything but promising candidates for American citizenship. Ideas, habits, customs, desires, ignorance of all that patriotic citizens ought to know, immorality, and religion—or rather the utter lack of the Christian type—unfitted for the due exercise of the elective franchise, and much more for that of official function; and yet in some cities they openly aspire to control. United States consuls warn the General Government against their coming, but are powerless to prevent it. Their presence in our civic communities necessitates increase of police force, of judicial machinery, and of taxation. The willingness to work for the merest pittance, and to live on cheap and nasty food, of which American workmen complain, is only temporary. But during this period their competition reduces the compensation of labor, irritates the workers whose resources are curtailed, and incites strikes. When numbered with labor organizations, they are the leaders, for the most part, of riot, incendiarism, and outrage. Clothed with political suffrage, their action still further corrupts politics, spreads delirious fantasies of impossible social order—or rather disorder—and is menacing to the safety of free institutions. Capital shrinks from their presence, and the vital energies of the people refuse to embody themselves with fullest power.

It is perfectly certain that neither two nor any number of wrongs make one right. But it is equally certain that neither one nor any number of wrongs can excuse or justify what is flagrantly evil. Capital may have its sins to answer for, but its responsibility is no excuse for the repudiation of duties and responsibilities by free workingmen whose power of work is their capital, and the instrument of future accumulation.

Right and duty, privilege and responsibility, are necessary and eternal correlations. If liberty and pursuit of happiness be the inalienable birthright of all men, if the privilege of American citizenship be offered to all of Caucasian and negro blood, it is

just as obvious that the enjoyment of the natural right is conditioned on good morals, and that of the privilege on the discharge of correspondent obligations. Where the morals are not, the right of entry to this country may justly be denied; where the moral certainty is that that citizenship demands will not be forthcoming, the privilege itself may be refused. The safety and health of the body politic demands such a policy; nor is its stimulus upon the nature of those who would be of us less to be desired. Statesmanship must solve the problem. The means of solution may not be just at hand; but, if distant, they may be grasped, or, if non-existent, created.

A SAD LOSS TO INDIA.

In a recent number of the *London Christian*, is the portrait of a man whose face is peculiarly striking—a broad forehead, deep-set eyes, a long, full grey beard, and a thoughtful expression, which tells of earnestness and devotion. It is taken from a photograph made in Bombay, and is the picture of George Bowen, missionary and editor, whose influence in that city for forty years has been most remarkable. Widely known by his unselfish life and by his printed works, loved and honored by multitudes on both sides the sea, Saturday, Feb. 5, the date of his decease in Bombay, will be remembered by many hearts. A cablegram so laconic, is pitiful in its brevity. He has been preaching all winter to the natives, in Marathi chiefly, but in a sitting posture, as he fell from a car last fall, crippling him for a time. Yet his friends do not associate this accident with his sudden departure.

In his young manhood he lived with his wealthy parents in New York city, entered as a clerk into his father's office, but speedily resigned his position to take up travel and a course of study. He was a born scholar. Music, art, science, languages, fascinated him. He became master in every field of study in which he delved. He read and studied with thought and meditation, and as he read skeptical writers and accepted from a philosophical standpoint their views, and had no love for revealed religion or the Bible, as he could not believe in the supernatural, he was thus being unconsciously fitted for the great work of his life among the people of India.

From reading Gibbon and other skeptical authors, he advanced along the line to theistic writers, and thus became acquainted with the line of argument used by philosophical writers. When, in the course of Providence, the dearest earthly friend was taken from him, who on his death-bed became a sweet and lovely Christian, a new element entered into his life. To see one devoted to the pleasures of the world arrested by disease, and through belief in Jesus Christ find serene peace and joy, dying with the assurance of a blissful immortality, was a strange experience. The promise given the dying one that he would read the Bible, was ultimately fulfilled, and by a series of providences he was led to accept Christ as his Leader and Guide. Then the whole current of his life was changed. He had given himself to literature, had published one novel, and a new one was ready for the press, but the latter never saw the light.

His destiny was to be in a field where giant forces were to be met by mighty blows, which he could wield. Hence after a theological course at Union Theological Seminary, he went immediately to Bombay. As he felt that better work could be done among the natives with no assured income, he renounced his salary, and for years earned his livelihood by giving an hour a day to private tuition. He has always had enough and to spare, ever dividing his surplus with the needy. Time and again he was urged to return to America, but always refused to leave his post. Money given him for his own comfort was given away to mission work. Says an intimate friend of his: "I loved him for his wonderful likeness to his Master. It was his aim to walk in the footsteps of St. Paul, so he wrought with his brain, or rather with his hands, to earn just enough to enable him to exist."

It is a rare sight to see a most accomplished and intellectual man, who has traveled extensively in Europe, who knows the French, German, Spanish and other European languages in addition to Hindustani and Marathi, living among the sadly degraded, that he may thus by life, precept, example, win their souls. We copy from one of his letters a few passages to show the wealth of his intellectual and spiritual nature:—"My habitual impression is that to create the new heavens and the new earth of prophecy, it will not be necessary to change the material world we live in, but simply the eyes with which we look upon it. Enough to bind the earthquakes, and chain the volcanoes, and tame down the lightning, to throw out the few foreign elements introduced because of sin. Then were our souls all alive with love to God, life would be a heaven indeed. There is nothing truer than that man is dead in sin—his whole nature. God addresses the soul, and this body of ours is simply the instrument for apprehending these external signs and symbols by which God addresses us." "The Bible and every word of it is sealed up until God be heard in it, and everything in nature I conceive to be under the same seal. It gloriously exalts God, I think, to view Him as simply intent upon addressing our spiritual nature. The tree has some higher mission than merely to give shade, fruit, fuel, for the good of this body of ours. Every leaf and fibre of it exists primarily to make known the perfection of our God and to repeat in new strains the promises of the Gospel and to do something toward the elevation of our moral nature, and it is only because man is without the Spirit that these effects are not produced."

At his death, as for some years past, he has been a member of the missionary staff of the Methodist Episcopal Church of India and the presiding elder of the Bombay District, South India Conference. Since 1854, we think, he has also been editor of the *Bombay*

Guardian, which has had a powerful influence among English-speaking people in India.

S. E. BRIDGMAN.

Award of Prizes for Best Stories.

The committee, into whose hands came the manuscripts written for the prize for "the best story adapted to the columns" of *ZION'S HERALD*, found in their examination quite a number of nearly equal merit as to literary excellence, the moral lesson taught, and the dramatic power with which the incidents were related. In reaching our decision, therefore, we felt compelled to give special consideration to the adaptation of the story to the patronage of the paper and the Christian work it is seeking to accomplish. With this purpose in view, as indicated in the terms of the prize, they accord the first prize to the author of the story entitled, "Proving the Promises;" and the second to the writer of "Such as She Had."

They desire, also, to express their favorable judgment in reference to the stories bearing the titles of "A Helping Hand," "Pegging His Way," "John Rand's First Circuit," "John Bunyan," and "Mrs. Bantam's Strawberry Bed."

B. K. PEIRCE,
T. C. WATKINS, } Com.
W. P. ADAMS,

The names of the successful contestants are, for the first prize, Mrs. Emma A. Lent ("Lillian Grey"), of Peekskill, N. Y.; and for the second prize, Mrs. Julia A. Tirrell, of Niantic, Conn.

As rapidly as possible, stories that failed to secure a prize, will be mailed to the address of their writers.

EDITORIAL NOTES.

The Supernumeraries Remembered.
The Book Committee, at their recent session in Cincinnati, accepted the recommendation of the Agents that \$100,000 should be distributed this year from the profits of the Book Concern among our supernumerary preachers, and widows and orphans. Half of this generous sum was fixed upon as the annual appropriation for this purpose (which is an advance of \$20,000 over that of last year), and the other half was voted as a centennial thank-offering in recognition of the prosperity which has been granted, during the hundred years ending in 1889, to our publishing interests.

The Contentment of Godliness.
One fruit of godliness is contentment. Godliness is itself the most enjoyable of all things within reach of the human mind, and it gives its possessors a title-deed to a rich, inalienable inheritance in the world to come. What is more fitting, therefore, to a godly man than contentment with that competency which God has described as "neither poverty nor riches?" What is more inconsistent with true godliness than that determination to be rich which involves a development of that selfish love of the world which is explosive of "the love of the Father?" What is more foolish than to cherish a spirit of discontent with a lot in life which affords comfortable subsistence? That God has made the present life of godliness and of one's title-deed to a heavenly possession. What does it give in compensation for these immeasurable losses? Absolutely nothing! No, not even greater enjoyment of earthly things, for, as Jeremy Taylor asks, "Is that great animal better than that two or three mountains to graze over than a little bee that feeds on dew and the nectar of flowers, and what falls every morning from the storehouse of heaven above?" Neither does the greedy millionaire get more, if as much, of real comfort out of his great store of gold than the godly man obtains from his moderate competency. Therefore, O godly man, bind thy godliness to contentment with the golden chain of trust in thy Lord's loving providence!

Ground for Dissatisfaction.
The murmurs of the Protestant portion of Queen Victoria's subjects, especially those who dwell or labor as missionaries in Catholic countries, at her selection of a golden mass bowl for a jubilee gift to the Pope, and the behavior of the Duke of Norfolk at its presentation and in subsequent audiences, have not subsided. Other acts on the part of her majesty have lately cited which go to show an ill-concealed sympathy with the Romish Church. The charge is openly made in some of the newspapers that these acts are sufficiently numerous and significant to amount to an infringement of the Act of Settlement. It is even declared that the language used in the Queen's name, by her majesty's speech, shows that "her majesty set lightly by her coronation oath, the Act of Settlement, and the constitution of this Protestant realm." The *London Christian* editorially hints that "the fact has possibly escaped her majesty's memory that the late Prince Consort's opinion of Romanism was summed up in Adam Smith's statement as follows: 'The greatest conspiracy ever hatched against human liberty, civil and religious, is the Roman Catholic Church.'"

This quotation is on the title-page of the Prince Consort's speech, edited by his royal highness himself. And a correspondent goes to the same paper, alluding to the Queen's gifts, says: "The mass given the priesthood all its power. It is not merely the profanation of the Lord's Supper and the destruction of all communion, though that were bad enough, but it is the degradation of man before the most groveling of all superstitions; and if we put the cup in the priest's hand, and admit his right and power to offer the sacrifice he pretends to offer, we are bound logically to submit to his teaching, and deliver ourselves up body and soul to his government." Englishmen have not forgotten that the Queen's mother, the Duchess of Kent, after her daughter's accession, entered the Catholic Church; and that there is royal precedent for a change of views on the death-bed—the "defender of the faith" using this last opportunity, when the crown was slipping from his head, of commending his allegiance to the church with whose faith he had all the while been in sympathy.

BRIEFLETS.

—We are sorry for the disappointed ones.
—Don't overlook the prize article on page 1.
—Next to it is a striking description of the discovery of the Sion Sarcophagi by Dr. Long.
—Dr. Pierson photographs from life and experience in his talk with a follower of Ingersoll, which we take from the *New York Observer*. It will be found on page 2.

—Mrs. Harriet A. Cheever has a capital story for boys on the family page.

—The *Guide to Holiness* is renewing its youth. It proposes to devote one column each month to the Young People's Methodist Alliance.

—The more one contemplates the life of Darwin as told by his latest biographer, the more the conviction is forced that he was a melancholy illustration of "the religious faculty extirpated by disease."

—The Independent shows by what process the Roman Catholics succeed in getting the lion's share of the national funds used in the education of children in the contract schools; and very justly protests against the United States Government giving the new Catholic University at Washington any pecuniary support whatsoever.

—A writer in the *Evangelist* has a suggestive article about "crime seed," showing how epidemics of suicide, or arson, or murder, or last frequently follow from the publication of single cases in daily sheets. He would banish the Sunday newspapers, and have ethics taught in the common schools.

—Cardinal Manning's extraordinary statement in the *Fortnightly Review*, that "a starving man has a natural right to his neighbor's bread," is characterized by the Independent as an "egregious blunder," and is answered in *extenso* by Rev. W. F. Crafts in the *Christian Intelligencer*, in an article headed, "Is It Right to Steal to Save Life?"

—That was a noble gift of Mrs. Wanamaker, of Philadelphia—the annex to the Presbyterian Hospital of that city of a ward for children suffering from disease or accident. The cost was \$40,000, and it is intended as a memorial of the giver's mother—Harriet Emory Bourn.

—If our New England churches would simply take up small collections, it would afford us abundant resources for filling our pleasant homes, and enable us to render invaluable service to the children committed to our care. Money can be sent to Mr. W. H. Rand, treasurer, 102 Somerset St., Boston, Mass., or to the undersigned.

B. K. PEIRCE, President.

Newton Centre, Mass.

Wesleyan Home.
We learn with much satisfaction that one of our large city churches is proposing to take up a collection for the Wesleyan Home. We hope the others will follow the good example. We already have been forced to decline several interesting applications on account of our limited means. If our New England churches would simply take up small collections, it would afford us abundant resources for filling our pleasant homes, and enable us to render invaluable service to the children committed to our care. Money can be sent to Mr. W. H. Rand, treasurer, 102 Somerset St., Boston, Mass., or to the undersigned.

Chinese Tracts for Distribution.
MR. EDITOR: Please give following notice to all pastors having Chinese Sunday-school scholars, or laboring in places where there are Chinese residents:—

Our Tract Society now has at its rooms in New York tracts in Chinese with the following titles: "On God," "The Creator," "On Worship," "Mirror of Conscience," "Religious Allegories," "Three Essential Truths," "Two Friends," "Leading the Family to Truth," "To Stop Bad Language," "Cause of Calamities," "True Way of Happiness," "Christian Doctrine in Verse," "Barren Fig Tree," "The Sower," "The Leaven in the Meal," "The Fig Tree." Any Methodist pastor wishing any of these tracts for distribution to Chinese scholars or among Chinese residents, by making application to Rev. J. M. Freeman, D. D., 805 Broadway, New York, saying which tracts, and how many, he desires, will be as once supplied.

In making application, give the name of your church and of your conference, and say about how many Chinese are in the place.

S. L. BALDWIN.

East Boston, Feb. 14.

—The recent decision of the Court of Cassation in France by which the children of a married priest were adjudged to be entitled to their inheritance, has settled the legality of priestly marriages in that country, at least.

—The city of Toronto, Canada, is fortunate in its municipal head. Mayor Howland is a God-fearing man, who has inscribed on the City Hall the text, "Except the Lord keep the city, the watchman waketh in vain," and who in the past two years has firmly and justly enforced the laws. A decided falling off in the criminal returns is reported, as compared with former years, notwithstanding the increase of the population.

—The good people in Cincinnati are rejoicing over the consent of the commissioners to keep the coming Exposition closed on the Lord's Day.

—A free lecture will be given under the auspices of the Boston W. C. T. U., in Tremont Temple, Thursday evening, Feb. 23. Mrs. Mary T. Lathrop, of Jackson, Mich., will speak on Prohibition, and all who wish to hear this theme ably discussed, are invited to be present.

—Appropos to Bro. Watkins' enlightening address on mission work in this city, before the Preachers' Meeting ten days ago, we are glad to refer to the work begun last fall by Rev. J. K. Lawton, a local preacher, who opened a room on Richmond St., and afterwards moved to 248 North St. At a very trifling expense, a Sunday-school of forty young men was gathered, and much has been done. It is the "Young Men's Christian Mission" could do so well in pioneer work with such feeble support, how much may be accomplished if the hearty interest of our churches is enlisted!

—At the annual meeting of the trustees of the Charter Fund of the M. E. Church, held in Philadelphia, Jan. 4, each of the Annual Conferences in the United States was authorized to draw upon the treasurer for \$30.

—Meadville, Pa., claims to have the oldest married couple in the country.—Mr. and Mrs. M. Merrill—who have just celebrated their 75th wedding anniversary, surrounded by their 15 children, 94 grandchildren and 35 great-grandchildren, there never having been a death in the family. Mr. Merrill is 97 and his wife 90 years old, and both are remarkably well preserved.

—Many readers of the *HERALD* will be interested in the marriage, on the 14th of this month, of Annie L. Sears, of Watertown, to Major V. M. Silva, of Ogden, U. T. The bride's grandfather, Rev. J. B. Husted, assisted by Rev. W. G. Richardson, performed the ceremony. The bay window had been transformed into a pretty floral bower. The piano was covered with beautiful and costly gifts. Only intimate family friends were present. Major Silva is widely known in business circles throughout the West.

—In reply to the resolution adopted by the Wesleyan Reform Union of London, expressing approval of Rev. Charles Spurgeon's course in withdrawing from the Baptist Union,

Mr. Spurgeon says: "I am unable to remain longer quiet when the war is for the authority of the Scriptures and the great doctrines of man's ruin, his redemption and the finality of the Lord's judgment. Being zealous for the old evangelical faith I may speak too sternly against the enemies of the truth, and my words may seem unnecessarily sharp swords. We will together fight for the Word and the Gospel. We will bear our outspoken witness against this modern purgatory."

—We clip the following interesting item from the *Boston Journal*:—"The Gannon School of Theology, which is a part of Clark University at Atlanta, Ga., has just received a gift of \$150,000 from Rev. E. H. Gannon, of Batavia, Ill., through whose efforts, mainly, it was established. It has 56 students."

—Rev. A. C. Dutton writes in a brief note: "A pleasant Conference, Bishop Hurst presiding. Dean Thirkield and other visitors present. Fine weather. A good time. Advance in benevolent collections." The following are some of the appointments of Charleston District: Presiding Elder, Rev. A. C. Dutton; Florence, F. E. Baxter; Greenville, I. E. Lowery; Orangeburg, E. C. Brown; Beaufort, D. M. Minus.

—A correspondent from North Pembroke, Mass. (J. W. B.), writes as follows: "We are glad to hear from that old veteran Methodist minister, Rev. Lorian Pierce. We will remember him when stationed at Marshfield, Mass., preaching in the old church on 'Zion's Hill' in 1845-5. There are not more than two or three living who were members of the church at that time. The writer can remember what he used to say while talking with his father on church affairs: 'Your boy must see to all this after we are gone.' We congratulate him on his good old age, and hope that he will be well remembered at his golden wedding."

—Dr. Wm. Butler, now in Mexico, expects to return home about March 30.

—Rev. Charles Parkhurst, editor-elect of *ZION'S HERALD*, will preach in the Tremont St. M. E. Church next Sunday morning.

—The golden wedding of Mr. Francis H. Root and wife was happily celebrated last week in Buffalo, N. Y. Bro. Root is the founder and chief patron of the Delaware Avenue M. E. Church in that city.

—Over in England an Anglican rector has been holding a service of prayer for the royal pretender, Prince Charles Stuart, dead a century ago; and down in Brazil, for over fourteen centuries, a regular stipend has been yearly paid to good Saint Antony, as a military officer. If our New England churches would simply take up small collections, it would afford us abundant resources for filling our pleasant homes, and enable us to render invaluable service to the children committed to our care. Money can be sent to Mr. W. H. Rand, treasurer, 102 Somerset St., Boston, Mass., or to the undersigned.

B. K. PEIRCE, President.

Newton Centre, Mass.

Chinese Tracts for Distribution.
MR. EDITOR: Please give following notice to all pastors having Chinese Sunday-school scholars, or laboring in places where there are Chinese residents:—

Our Tract Society now has at its rooms in New York tracts in Chinese with the following titles: "On God," "The Creator," "On Worship," "Mirror of Conscience," "Religious Allegories," "Three Essential Truths," "Two Friends," "Leading the Family to Truth," "To Stop Bad Language," "Cause of Calamities," "True Way of Happiness," "Christian Doctrine in Verse," "Barren Fig Tree," "The Sower," "The Leaven in the Meal," "The Fig Tree." Any Methodist pastor wishing any of these tracts for distribution to Chinese scholars or among Chinese residents, by making application to Rev. J. M. Freeman, D. D., 805 Broadway, New York, saying which tracts, and how many, he desires, will be as once supplied.

In making application, give the name of your church and of your conference, and say about how many Chinese are in the place.

S. L. BALDWIN.

East Boston, Feb. 14.

—The recent decision of the Court of Cassation in France by which the children of a married priest were adjudged to be entitled to their inheritance, has settled the legality of priestly marriages in that country, at least.

—The city of Toronto, Canada, is fortunate in its municipal head. Mayor Howland is a God-fearing man, who has inscribed on the City Hall the text, "Except the Lord keep the city, the watchman waketh in vain," and who in the past two years has firmly and justly enforced the laws. A decided falling off in the criminal returns is reported, as compared with former years, notwithstanding the increase of the population.

—The good people in Cincinnati are rejoicing over the consent of the commissioners to keep the coming Exposition closed on the Lord's Day.

—A free lecture will be given under the auspices of the Boston W. C. T. U., in Tremont Temple, Thursday evening, Feb. 23. Mrs. Mary T. Lathrop, of Jackson, Mich., will speak on Prohibition, and all who wish to hear this theme ably discussed, are invited to be present.

—Appropos to Bro. Watkins' enlightening address on mission work in this city, before the Preachers' Meeting ten days ago, we are glad to refer to the work begun last fall by Rev. J. K. Lawton, a local preacher, who opened a room on Richmond St., and afterwards moved to 248 North St. At a very trifling expense, a Sunday-school of forty young men was gathered, and much has been done. It is the "Young Men's Christian Mission" could do so well in pioneer work with such feeble support, how much may be accomplished if the hearty interest of our churches is enlisted!

—At the annual meeting of the trustees of the Charter Fund of the M. E. Church, held in Philadelphia, Jan. 4, each of the Annual Conferences in the United States was authorized to draw upon the treasurer for \$30.

—Meadville, Pa., claims to have the oldest married couple in the country.—Mr. and Mrs. M. Merrill—who have just celebrated their 75th wedding anniversary, surrounded by their 15 children, 94 grandchildren and 35 great-grandchildren, there never having been a death in the family. Mr. Merrill is 97 and his wife 90 years old, and both are remarkably well preserved.

—Many readers of the *HERALD* will be interested in the marriage, on the 14th of this month, of Annie L. Sears, of Watertown, to Major V. M. Silva, of Ogden, U. T. The bride's grandfather, Rev. J. B. Husted, assisted by Rev. W. G. Richardson, performed the ceremony. The bay window had been transformed into a pretty floral bower. The piano was covered with beautiful and costly gifts. Only intimate family friends were present. Major Silva is widely known in business circles throughout the West.

—In reply to the resolution adopted by the Wesleyan Reform Union of London, expressing approval of Rev. Charles Spurgeon's course in withdrawing from the Baptist Union,

Mr. Spurgeon says: "I am unable to remain longer quiet when the war is for the authority of the Scriptures and the great doctrines of man's ruin, his redemption and the finality of the Lord's judgment. Being zealous for the old evangelical faith I may speak too sternly against the enemies of the truth, and my words may seem unnecessarily sharp swords. We will together fight for the Word and the Gospel. We will bear our outspoken witness against this modern purgatory."

—We clip the following interesting item from the *Boston Journal*:—"The Gannon School of Theology, which is a part of Clark University at Atlanta, Ga., has just received a gift of \$150,000 from Rev. E. H. Gannon, of Batavia, Ill., through whose efforts, mainly, it was established. It has 56 students."

—Rev. A. C. Dutton writes in a brief note: "A pleasant Conference, Bishop Hurst presiding. Dean Thirkield and other visitors present. Fine weather. A good time. Advance in benevolent collections." The following are some of the appointments of Charleston District: Presiding Elder, Rev. A. C. Dutton; Florence, F. E. Baxter; Greenville, I. E. Lowery; Orangeburg, E. C. Brown; Beaufort, D. M. Minus.

—A correspondent from North Pembroke, Mass. (J. W. B.), writes as follows: "We are glad to hear from that old veteran Methodist minister, Rev. Lorian Pierce. We will remember him when stationed at Marshfield, Mass., preaching in the old church on 'Zion's Hill' in 1845-5. There are not more than two or three living who were members of the church at that time. The writer can remember what he used to say while talking with his father on church affairs: 'Your boy must see to all this after we are gone.' We congratulate him on his good old age, and hope that he will be well remembered at his golden wedding."

—Dr. Wm. Butler, now in Mexico, expects to return home about March 30.

—Rev. Charles Parkhurst, editor-elect of *ZION'S HERALD*, will preach in the Tremont St. M. E. Church next Sunday morning.

zen rooms sometimes, in which others also have been planned. The church members have taken the earnest seekers for a deeper life. The work still goes on, fresh helpers to the mission-temperance societies, and in attendance and interest to the meetings of the school.

Providence District.
Since the services of prayer, the religious interest continued to deepen. Twelve have united with the church on the 21st. All the appointments for collections have been fully

South Conference.
The meeting, on the whole, was an excellent one in almost all respects. Twenty-five preachers were present. The essays were succeeded by discussions that were earnest, critical, and at the same time fraternal. The pastor of the church, Rev. H. D. Robinson, did all in his power to make the meeting a success, and in all his efforts was heartily supported by the members of his church, especially by the ladies, who were particularly careful to cause the preachers to enjoy themselves in a social way in their pleasant vestry and in their pleasant homes. Dr. Gallagher, our young and popular presiding elder, presided over the deliberations of this body with dignity and courtesy, causing every one to feel quite at his ease. At this clerical assembly, which was held for the purpose of discussing the time for the conference session draws near, it was ascertained that there are to be a large number of removals this spring in the New Bedford District. It is expected that the next meeting of the preachers will be held with our church in Sandwich, Rev. O. A. Farley, pastor.

New Bedford.—On Wednesday afternoon, Feb. 8, a meeting was held in the Pleasant St. Church, in the interests of the W. H. M. S. Mrs. E. L. Hyde presided. Addresses were given by Mrs. Rev. S. Hamilton Day, Mrs. Rev. James Mather, and Mrs. Rev. George Hamlen. The good done in the South through the model homes, and the duty and value of organization for this home mission work, were the subjects dwelt upon. A goodly number were present, and the number of new members secured for the society, showed that a deep interest had been aroused. At the close of the meeting a resolution was passed thanking Revs. H. D. Robinson and S. O. Benton, and others, whose kind co-operation tended to make the meeting a success.

Providence District.
At the fourth quarterly conference of the Thames St. Church, Newport, Jan. 24, the pastor, Rev. O. W. Scott, received a very cordial invitation to return as pastor another year. This invitation is held in abeyance, in view of a possible removal, by advice of the physician, on account of the health of Mrs. Scott, a bronchial affection having appeared in an aggravated form, owing to the damp and varying temperature of the island. Feb. 5, three persons were received into full membership (one of them a member of the senior class at East Greenwich Academy), and one was received on probation and baptized.

North District.
Williamite.—At the close of the morning service, Feb. 5, Rev. S. R. Free, of the Congregational church, gave notice that he would like to be released from the pastorate of the church by April 1. The announcement was entirely a surprise to the congregation, and tears sprang to the eyes of many as the truth was gradually felt. It is said that reckless handling of doctrinal theology has made some give him the name of "unorthodox," while others have gone as far as a certain lady who once remarked, in a case of doubtful orthodoxy, "Oh, yes, I heard some time ago that he was an invalid." Mr. Free's departure will be a serious loss to the moral forces of Williamite, for "he has taught a sound, practical, every-day Christianity." He has looked upon religious problems from the sociological rather than from the theological point of view.

Attenuation.—Rev. G. W. Wright was called away to attend the funeral of his father, Monday, Feb. 6, at Beekman, Dutchess Co., New York. A clipping from a local paper indicates the present condition of religious interest in his charge: "A deepening religious interest characterizes the union revival meetings held during the past week. These meetings have already resulted in thirteen clear conversions, while more than double that number have said, 'Pray for me.'" Mr. Tilton is taking a special course in biology and mineralogy.

Hazardville.—Rev. W. A. Luce is acting school visitor in this place.

MAINE CONFERENCE.
Rev. H. Chase, of Oakland, for a few Sabbaths past has been delivering a course of sermons on "Future Probation," which have awakened considerable interest in his church and the thinking part of the community. They have called out large and interested congregations, and a gracious revival spirit has prevailed during the course. Three persons have recently come out strong and clear in the Christian life, and others are just on the point of beginning God's service. The congregations, both morning and evening, are increasing. Material interests keep pace with the spiritual. The society has added \$40 worth of furniture to the parsonage, and the Sidney society have painted their chapel. The Ladies' Aid Society at Oakland has laid out about \$40 in repairs on their vestry, in beautifying and adding larger lights. The vestry is now thoroughly lighted, and is inviting for worship. The furnaces have also been readjusted, so that the audience is made comfortable this cold weather. Christmas was duly observed by the Sabbath-school, and the pastor and his wife generously remembered. Among their numerous presents was a beautiful llama sleigh robe. The outlook for Oakland is very hopeful.

Portland District.
Cornish is being well served by Rev. James Wright, who has won for himself the respect and confidence of the whole community. The Sunday-school, which at the commencement of his pastorate numbered only sixty, has increased to eighty. Three have been received from probation into full membership. All the benevolences are being attended to; and the Woman's Foreign Missionary Auxiliary in this place has doubled its membership.

Kear Falls.—The present year with the Berwick charge (Rev. S. Hooper, pastor) has been one of the best in its history, according to the judgment of one of the leading laymen of the church. Since the holiness convention, held here in October, between seventy and eighty have sought the fulness of Christ. Bro. Hooper has made the doctrine of holiness a very prominent feature of his work, and the people have heartily supported their pastor in this work. The fruit of this spirit of consecration is seen in a remarkable thrift in every department of church work. Twenty-five have been converted and reclaimed during the year, and after a sermon by the pastor a few Sabbaths ago, on a stormy day, with but a small congregation present, \$70 were subscribed for missions—the largest subscription for that object ever made in that church. The congregations are large on Sabbath and week evenings, and everything betokens prosperity. Bro. Hooper, and Bro. Fowler of Great Falls, hold a union holiness meeting Saturday evenings, alternating between Berwick and Great Falls. Both brethren are successfully running their church work on the line of holiness to the Lord, and God is with them in power.

The Bailey Band is having a good work in *Litmore Falls*. Pastor Bisbee writes that, "The work is reaching all ages and classes." About seventy have commenced the Christian life, with the work in progress. The Methodist and Baptist pastors are working in delightful harmony.

Last Sabbath was a great day at Congress St. Church, Portland. Rev. E. Tinker baptized twenty-six persons, and received five by letter and five from probation. Bro. Tinker expects to receive seventy-five on probation as the fruit of the revival under the labors of Mrs. Van Cott. The converts are of all ages, from seven to sixty-five years; more than one-half are young people. Mrs. Van Cott is laboring this week at South Portland with Brother Adams with good results. She holds a farewell meeting at Congress St. Church, Portland, next Sunday evening, and then goes to Denver, Col. Her work in Portland has been far-reaching, some being converted in her meetings from other charges, and even other States. One hundred and eighty-seven different persons during the meetings bowed at the altar and solemnly dedicated themselves to God.

A good work of grace is moving steadily forward at Chestnut St., Portland. Last Sabbath was a glorious day. The afternoon congregation crowded the body of the house, and nearly filled the galleries. There were fifteen new seekers at the evening service. Pastor Whitaker is doing a grand work here.

Dr. Stone, of Kent's Hill, is still in poor health from neuralgia, and his official board has given him a vacation until Conference. Dr. Smith of the Seminary has been preaching in Bro. Stone's stead for a few weeks past. The school has had a wonderful success the past term, numbering 185 students—the largest number in the history of the school. A large spring term is expected.

Rev. John Collins, of Kezar Falls, has been spending two weeks with his old friends in Salem, Mass. Bro. John Mitchell supplied the pulpit at Kezar Falls. His address before the Boston Preachers' Meeting on "Home Rule" was enjoyed by the brethren, and he received hearty applause. His "home politics," however, were received with some grains of allowance; but few said "Amen" to the third-party sentiments.

Rev. G. G. Powers, pastor of M. E. Church at Andover, received two persons into full membership last Sabbath.

Rev. J. L. Hill, the popular and successful pastor of Wesley Church, Bath, and fearless president of the Bath and Order League, had the honorable distinction, this week, of being hided at by a mob of rum sympathizers in the streets of Bath. Other ministers in Maine who have felt compelled to lead in temperance work, because the laymen had not the courageous fineness, know what this means, but a true minister cannot expect the saloons to complement him very much.

Bowdoinham.—Rev. C. C. Cone writes: "The cause of temperance and all that pertains to vital godliness is prospering in this vicinity. Bowdoinham is probably the most temperate town in the State. We have good, able and faithful watchmen upon the walls of Zion who dispense the unadulterated Word of God to the people, and there is much to inspire hope and to call for devout thanksgiving to the Author of all good. The winter thus far has been remarkable for the severity of its cold storms and the amount of drifting snow, rendering our roads impassable."

Portland District.
Cornish is being well served by Rev. James Wright, who has won for himself the respect and confidence of the whole community. The Sunday-school, which at the commencement of his pastorate numbered only sixty, has increased to eighty. Three have been received from probation into full membership. All the benevolences are being attended to; and the Woman's Foreign Missionary Auxiliary in this place has doubled its membership.

Kear Falls.—The present year with the Berwick charge (Rev. S. Hooper, pastor) has been one of the best in its history, according to the judgment of one of the leading laymen of the church. Since the holiness convention, held here in October, between seventy and eighty have sought the fulness of Christ. Bro. Hooper has made the doctrine of holiness a very prominent feature of his work, and the people have heartily supported their pastor in this work. The fruit of this spirit of consecration is seen in a remarkable thrift in every department of church work. Twenty-five have been converted and reclaimed during the year, and after a sermon by the pastor a few Sabbaths ago, on a stormy day, with but a small congregation present, \$70 were subscribed for missions—the largest subscription for that object ever made in that church. The congregations are large on Sabbath and week evenings, and everything betokens prosperity. Bro. Hooper, and Bro. Fowler of Great Falls, hold a union holiness meeting Saturday evenings, alternating between Berwick and Great Falls. Both brethren are successfully running their church work on the line of holiness to the Lord, and God is with them in power.

The Bailey Band is having a good work in *Litmore Falls*. Pastor Bisbee writes that, "The work is reaching all ages and classes." About seventy have commenced the Christian life, with the work in progress. The Methodist and Baptist pastors are working in delightful harmony.

Last Sabbath was a great day at Congress St. Church, Portland. Rev. E. Tinker baptized twenty-six persons, and received five by letter and five from probation. Bro. Tinker expects to receive seventy-five on probation as the fruit of the revival under the labors of Mrs. Van Cott. The converts are of all ages, from seven to sixty-five years; more than one-half are young people. Mrs. Van Cott is laboring this week at South Portland with Brother Adams with good results. She holds a farewell meeting at Congress St. Church, Portland, next Sunday evening, and then goes to Denver, Col. Her work in Portland has been far-reaching, some being converted in her meetings from other charges, and even other States. One hundred and eighty-seven different persons during the meetings bowed at the altar and solemnly dedicated themselves to God.

A good work of grace is moving steadily forward at Chestnut St., Portland. Last Sabbath was a glorious day. The afternoon congregation crowded the body of the house, and nearly filled the galleries. There were fifteen new seekers at the evening service. Pastor Whitaker is doing a grand work here.

Dr. Stone, of Kent's Hill, is still in poor health from neuralgia, and his official board has given him a vacation until Conference. Dr. Smith of the Seminary has been preaching in Bro. Stone's stead for a few weeks past. The school has had a wonderful success the past term, numbering 185 students—the largest number in the history of the school. A large spring term is expected.

Rev. John Collins, of Kezar Falls, has been spending two weeks with his old friends in Salem, Mass. Bro. John Mitchell supplied the pulpit at Kezar Falls. His address before the Boston Preachers' Meeting on "Home Rule" was enjoyed by the brethren, and he received hearty applause. His "home politics," however, were received with some grains of allowance; but few said "Amen" to the third-party sentiments.

Rev. G. G. Powers, pastor of M. E. Church at Andover, received two persons into full membership last Sabbath.

Rev. J. L. Hill, the popular and successful pastor of Wesley Church, Bath, and fearless president of the Bath and Order League, had the honorable distinction, this week, of being hided at by a mob of rum sympathizers in the streets of Bath. Other ministers in Maine who have felt compelled to lead in temperance work, because the laymen had not the courageous fineness, know what this means, but a true minister cannot expect the saloons to complement him very much.

Bowdoinham.—Rev. C. C. Cone writes: "The cause of temperance and all that pertains to vital godliness is prospering in this vicinity. Bowdoinham is probably the most temperate town in the State. We have good, able and faithful watchmen upon the walls of Zion who dispense the unadulterated Word of God to the people, and there is much to inspire hope and to call for devout thanksgiving to the Author of all good. The winter thus far has been remarkable for the severity of its cold storms and the amount of drifting snow, rendering our roads impassable."

Portland District.
Cornish is being well served by Rev. James Wright, who has won for himself the respect and confidence of the whole community. The Sunday-school, which at the commencement of his pastorate numbered only sixty, has increased to eighty. Three have been received from probation into full membership. All the benevolences are being attended to; and the Woman's Foreign Missionary Auxiliary in this place has doubled its membership.

Kear Falls.—The present year with the Berwick charge (Rev. S. Hooper, pastor) has been one of the best in its history, according to the judgment of one of the leading laymen of the church. Since the holiness convention, held here in October, between seventy and eighty have sought the fulness of Christ. Bro. Hooper has made the doctrine of holiness a very prominent feature of his work, and the people have heartily supported their pastor in this work. The fruit of this spirit of consecration is seen in a remarkable thrift in every department of church work. Twenty-five have been converted and reclaimed during the year, and after a sermon by the pastor a few Sabbaths ago, on a stormy day, with but a small congregation present, \$70 were subscribed for missions—the largest subscription for that object ever made in that church. The congregations are large on Sabbath and week evenings, and everything betokens prosperity. Bro. Hooper, and Bro. Fowler of Great Falls, hold a union holiness meeting Saturday evenings, alternating between Berwick and Great Falls. Both brethren are successfully running their church work on the line of holiness to the Lord, and God is with them in power.

The Bailey Band is having a good work in *Litmore Falls*. Pastor Bisbee writes that, "The work is reaching all ages and classes." About seventy have commenced the Christian life, with the work in progress. The Methodist and Baptist pastors are working in delightful harmony.

Last Sabbath was a great day at Congress St. Church, Portland. Rev. E. Tinker baptized twenty-six persons, and received five by letter and five from probation. Bro. Tinker expects to receive seventy-five on probation as the fruit of the revival under the labors of Mrs. Van Cott. The converts are of all ages, from seven to sixty-five years; more than one-half are young people. Mrs. Van Cott is laboring this week at South Portland with Brother Adams with good results. She holds a farewell meeting at Congress St. Church, Portland, next Sunday evening, and then goes to Denver, Col. Her work in Portland has been far-reaching, some being converted in her meetings from other charges, and even other States. One hundred and eighty-seven different persons during the meetings bowed at the altar and solemnly dedicated themselves to God.

A good work of grace is moving steadily forward at Chestnut St., Portland. Last Sabbath was a glorious day. The afternoon congregation crowded the body of the house, and nearly filled the galleries. There were fifteen new seekers at the evening service. Pastor Whitaker is doing a grand work here.

Dr. Stone, of Kent's Hill, is still in poor health from neuralgia, and his official board has given him a vacation until Conference. Dr. Smith of the Seminary has been preaching in Bro. Stone's stead for a few weeks past. The school has had a wonderful success the past term, numbering 185 students—the largest number in the history of the school. A large spring term is expected.

Rev. John Collins, of Kezar Falls, has been spending two weeks with his old friends in Salem, Mass. Bro. John Mitchell supplied the pulpit at Kezar Falls. His address before the Boston Preachers' Meeting on "Home Rule" was enjoyed by the brethren, and he received hearty applause. His "home politics," however, were received with some grains of allowance; but few said "Amen" to the third-party sentiments.

Rev. G. G. Powers, pastor of M. E. Church at Andover, received two persons into full membership last Sabbath.

Rev. J. L. Hill, the popular and successful pastor of Wesley Church, Bath, and fearless president of the Bath and Order League, had the honorable distinction, this week, of being hided at by a mob of rum sympathizers in the streets of Bath. Other ministers in Maine who have felt compelled to lead in temperance work, because the laymen had not the courageous fineness, know what this means, but a true minister cannot expect the saloons to complement him very much.

Bowdoinham.—Rev. C. C. Cone writes: "The cause of temperance and all that pertains to vital godliness is prospering in this vicinity. Bowdoinham is probably the most temperate town in the State. We have good, able and faithful watchmen upon the walls of Zion who dispense the unadulterated Word of God to the people, and there is much to inspire hope and to call for devout thanksgiving to the Author of all good. The winter thus far has been remarkable for the severity of its cold storms and the amount of drifting snow, rendering our roads impassable."

Portland District.
Cornish is being well served by Rev. James Wright, who has won for himself the respect and confidence of the whole community. The Sunday-school, which at the commencement of his pastorate numbered only sixty, has increased to eighty. Three have been received from probation into full membership. All the benevolences are being attended to; and the Woman's Foreign Missionary Auxiliary in this place has doubled its membership.

Kear Falls.—The present year with the Berwick charge (Rev. S. Hooper, pastor) has been one of the best in its history, according to the judgment of one of the leading laymen of the church. Since the holiness convention, held here in October, between seventy and eighty have sought the fulness of Christ. Bro. Hooper has made the doctrine of holiness a very prominent feature of his work, and the people have heartily supported their pastor in this work. The fruit of this spirit of consecration is seen in a remarkable thrift in every department of church work. Twenty-five have been converted and reclaimed during the year, and after a sermon by the pastor a few Sabbaths ago, on a stormy day, with but a small congregation present, \$70 were subscribed for missions—the largest subscription for that object ever made in that church. The congregations are large on Sabbath and week evenings, and everything betokens prosperity. Bro. Hooper, and Bro. Fowler of Great Falls, hold a union holiness meeting Saturday evenings, alternating between Berwick and Great Falls. Both brethren are successfully running their church work on the line of holiness to the Lord, and God is with them in power.

The Bailey Band is having a good work in *Litmore Falls*. Pastor Bisbee writes that, "The work is reaching all ages and classes." About seventy have commenced the Christian life, with the work in progress. The Methodist and Baptist pastors are working in delightful harmony.

Last Sabbath was a great day at Congress St. Church, Portland. Rev. E. Tinker baptized twenty-six persons, and received five by letter and five from probation. Bro. Tinker expects to receive seventy-five on probation as the fruit of the revival under the labors of Mrs. Van Cott. The converts are of all ages, from seven to sixty-five years; more than one-half are young people. Mrs. Van Cott is laboring this week at South Portland with Brother Adams with good results. She holds a farewell meeting at Congress St. Church, Portland, next Sunday evening, and then goes to Denver, Col. Her work in Portland has been far-reaching, some being converted in her meetings from other charges, and even other States. One hundred and eighty-seven different persons during the meetings bowed at the altar and solemnly dedicated themselves to God.

[4]

[5]

Hamlen presented resolutions of condolence and sympathy with Rev. J. G. Gammons in view of the great loss he sustains in the death of his beloved wife, and also of sympathy with Rev. W. F. Davis, who is temporarily laid aside and suffering from physical injuries, which were adopted. Votes of thanks were tendered to the Pleasant Street Church for the cordial manner in which they received and entertained the preachers, to the ladies for the excellent collations so generously provided in the vestry, and to Mrs. H. R. Jenney, the organist, for voluntarily presiding at that instrument at the evening services.

The meeting, on the whole, was an excellent one in almost all respects. Twenty-five preachers were present. The essays were succeeded by discussions that were earnest, critical, and at the same time fraternal. The pastor of the church, Rev. H. D. Robinson, did all in his power to make the meeting a success, and in all his efforts was heartily supported by the members of his church, especially by the ladies, who were particularly careful to cause the preachers to enjoy themselves in a social way in their pleasant vestry and in their pleasant homes. Dr. Gallagher, our young and popular presiding elder, presided over the deliberations of this body with dignity and courtesy, causing every one to feel quite at his ease. At this clerical assembly, which was held for the purpose of discussing the time for the conference session draws near, it was ascertained that there are to be a large number of removals this spring in the New Bedford District. It is expected that the next meeting of the preachers will be held with our church in Sandwich, Rev. O. A. Farley, pastor.

New Bedford.—On Wednesday afternoon, Feb. 8, a meeting was held in the Pleasant St. Church, in the interests of the W. H. M. S. Mrs. E. L. Hyde presided. Addresses were given by Mrs. Rev. S. Hamilton Day, Mrs. Rev. James Mather, and Mrs. Rev. George Hamlen. The good done in the South through the model homes, and the duty and value of organization for this home mission work, were the subjects dwelt upon. A goodly number were present, and the number of new members secured for the society, showed that a deep interest had been aroused. At the close of the meeting a resolution was passed thanking Revs. H. D. Robinson and S. O. Benton, and others, whose kind co-operation tended to make the meeting a success.

Providence District.
At the fourth quarterly conference of the Thames St. Church, Newport, Jan. 24, the pastor, Rev. O. W. Scott, received a very cordial invitation to return as pastor another year. This invitation is held in abeyance, in view of a possible removal, by advice of the physician, on account of the health of Mrs. Scott, a bronchial affection having appeared in an aggravated form, owing to the damp and varying temperature of the island. Feb. 5, three persons were received into full membership (one of them a member of the senior class at East Greenwich Academy), and one was received on probation and baptized.

North District.
Williamite.—At the close of the morning service, Feb. 5, Rev. S. R. Free, of the Congregational church, gave notice that he would like to be released from the pastorate of the church by April 1. The announcement was entirely a surprise to the congregation, and tears sprang to the eyes of many as the truth was gradually felt. It is said that reckless handling of doctrinal theology has made some give him the name of "unorthodox," while others have gone as far as a certain lady who once remarked, in a case of doubtful orthodoxy, "Oh, yes, I heard some time ago that he was an invalid." Mr. Free's departure will be a serious loss to the moral forces of Williamite, for "he has taught a sound, practical, every-day Christianity." He has looked upon religious problems from the sociological rather than from the theological point of view.

Attenuation.—Rev. G. W. Wright was called away to attend the funeral of his father, Monday, Feb. 6, at Beekman, Dutchess Co., New York. A clipping from a local paper indicates the present condition of religious interest in his charge: "A deepening religious interest characterizes the union revival meetings held during the past week. These meetings have already resulted in thirteen clear conversions, while more than double that number have said, 'Pray for me.'" Mr. Tilton is taking a special course in biology and mineralogy.

Hazardville.—Rev. W. A. Luce is acting school visitor in this place.

MAINE CONFERENCE.
Rev. H. Chase, of Oakland, for a few Sabbaths past has been delivering a course of sermons on "Future Probation," which have awakened considerable interest in his church and the thinking part of the community. They have called out large and interested congregations, and a gracious revival spirit has prevailed during the course. Three persons have recently come out strong and clear in the Christian life, and others are just on the point of beginning God's service. The congregations, both morning and evening, are increasing. Material interests keep pace with the spiritual. The society has added \$40 worth of furniture to the parsonage, and the Sidney society have painted their chapel. The Ladies' Aid Society at Oakland has laid out about \$40 in repairs on their vestry, in beautifying and adding larger lights. The vestry is now thoroughly lighted, and is inviting for worship. The furnaces have also been readjusted, so that the audience is made comfortable this cold weather. Christmas was duly observed by the Sabbath-school, and the pastor and his wife generously remembered. Among their numerous presents was a beautiful llama sleigh robe. The outlook for Oakland is very hopeful.

Portland District.
Cornish is being well served by Rev. James Wright, who has won for himself the respect and confidence of the whole community. The Sunday-school, which at the commencement of his pastorate numbered only sixty, has increased to eighty. Three have been received from probation into full membership. All the benevolences are being attended to; and the Woman's Foreign Missionary Auxiliary in this place has doubled its membership.

Kear Falls.—The present year with the Berwick charge (Rev. S. Hooper, pastor) has been one of the best in its history, according to the judgment of one of the leading laymen of the church. Since the holiness convention, held here in October, between seventy and eighty have sought the fulness of Christ. Bro. Hooper has made the doctrine of holiness a very prominent feature of his work, and the people have heartily supported their pastor in this work. The fruit of this spirit of consecration is seen in a remarkable thrift in every department of church work. Twenty-five have been converted and reclaimed during the year, and after a sermon by the pastor a few Sabbaths ago, on a stormy day, with but a small congregation present, \$70 were subscribed for missions—the largest subscription for that object ever made in that church. The congregations are large on Sabbath and week evenings, and everything betokens prosperity. Bro. Hooper, and Bro. Fowler of Great Falls, hold a union holiness meeting Saturday evenings, alternating between Berwick and Great Falls. Both brethren are successfully running their church work on the line of holiness to the Lord, and God is with them in power.

The Bailey Band is having a good work in *Litmore Falls*. Pastor Bisbee writes that, "The work is reaching all ages and classes." About seventy have commenced the Christian life, with the work in progress. The Methodist and Baptist pastors are working in delightful harmony.

Last Sabbath was a great day at Congress St. Church, Portland. Rev. E. Tinker baptized twenty-six persons, and received five by letter and five from probation. Bro. Tinker expects to receive seventy-five on probation as the fruit of the revival under the labors of Mrs. Van Cott. The converts are of all ages, from seven to sixty-five years; more than one-half are young people. Mrs. Van Cott is laboring this week at South Portland with Brother Adams with good results. She holds a farewell meeting at Congress St. Church, Portland, next Sunday evening, and then goes to Denver, Col. Her work in Portland has been far-reaching, some being converted in her meetings from other charges, and even other States. One hundred and eighty-seven different persons during the meetings bowed at the altar and solemnly dedicated themselves to God.

A good work of grace is moving steadily forward at Chestnut St., Portland. Last Sabbath was a glorious day. The afternoon congregation crowded the body of the house, and nearly filled the galleries. There were fifteen new seekers at the evening service. Pastor Whitaker is doing a grand work here.

Dr. Stone, of Kent's Hill, is still in poor health from neuralgia, and his official board has given him a vacation until Conference. Dr. Smith of the Seminary has been preaching in Bro. Stone's stead for a few weeks past. The school has had a wonderful success the past term, numbering 185 students—the largest number in the history of the school. A large spring term is expected.

Rev. John Collins, of Kezar Falls, has been spending two weeks with his old friends in Salem, Mass. Bro. John Mitchell supplied the pulpit at Kezar Falls. His address before the Boston Preachers' Meeting on "Home Rule" was enjoyed by the brethren, and he received hearty applause. His "home politics," however, were received with some grains of allowance; but few said "Amen" to the third-party sentiments.

Rev. G. G. Powers, pastor of M. E. Church at Andover, received two persons into full membership last Sabbath.

Rev. J. L. Hill, the popular and successful pastor of Wesley Church, Bath, and fearless president of the Bath and Order League, had the honorable distinction, this week, of being hided at by a mob of rum sympathizers in the streets of Bath. Other ministers in Maine who have felt compelled to lead in temperance work, because the laymen had not the courageous fineness, know what this means, but a true minister cannot expect the saloons to complement him very much.

Bowdoinham.—Rev. C. C. Cone writes: "The cause of temperance and all that pertains to vital godliness is prospering in this vicinity. Bowdoinham is probably the most temperate town in the State. We have good, able and faithful watchmen upon the walls of Zion who dispense the unadulterated Word of God to the people, and there is much to inspire hope and to call for devout thanksgiving to the Author of all good. The winter thus far has been remarkable for the severity of its cold storms and the amount of drifting snow, rendering our roads impassable."

Portland District.
Cornish is being well served by Rev. James Wright, who has won for himself the respect and confidence of the whole community. The Sunday-school, which at the commencement of his pastorate numbered only sixty, has increased to eighty. Three have been received from probation into full membership. All the benevolences are being attended to; and the Woman's Foreign Missionary Auxiliary in this place has doubled its membership.

Kear Falls.—The present year with the Berwick charge (Rev. S. Hooper, pastor) has been one of the best in its history, according to the judgment of one of the leading laymen of the church. Since the holiness convention, held here in October, between seventy and eighty have sought the fulness of Christ. Bro. Hooper has made the doctrine of holiness a very prominent feature of his work, and the people have heartily supported their pastor in this work. The fruit of this spirit of consecration is seen in a remarkable thrift in every department of church work. Twenty-five have been converted and reclaimed during the year, and after a sermon by the pastor a few Sabbaths ago, on a stormy day, with but a small congregation present, \$70 were subscribed for missions—the largest subscription for that object ever made in that church. The congregations are large on Sabbath and week evenings, and everything betokens prosperity. Bro. Hooper, and Bro. Fowler of Great Falls, hold a union holiness meeting Saturday evenings, alternating between Berwick and Great Falls. Both brethren are successfully running their church work on the line of holiness to the Lord, and God is with them in power.

The Bailey Band is having a good work in *Litmore Falls*. Pastor Bisbee writes that, "The work is reaching all ages and classes." About seventy have commenced the Christian life, with the work in progress. The Methodist and Baptist pastors are working in delightful harmony.

Last Sabbath was a great day at Congress St. Church, Portland. Rev. E. Tinker baptized twenty-six persons, and received five by letter and five from probation. Bro. Tinker expects to receive seventy-five on probation as the fruit of the revival under the labors of Mrs. Van Cott. The converts are of all ages, from seven to sixty-five years; more than one-half are young people. Mrs. Van Cott is laboring this week at South Portland with Brother Adams with good results. She holds a farewell meeting at Congress St. Church, Portland, next Sunday evening, and then goes to Denver, Col. Her work in Portland has been far-reaching, some being converted in her meetings from other charges, and even other States. One hundred and eighty-seven different persons during the meetings bowed at the altar and solemnly dedicated themselves to God.

A good work of grace is moving steadily forward at Chestnut St., Portland. Last Sabbath was a glorious day. The afternoon congregation crowded the body of the house, and nearly filled the galleries. There were fifteen new seekers at the evening service. Pastor Whitaker is doing a grand work here.

Dr. Stone, of Kent's Hill, is still in poor health from neuralgia, and his official board has given him a vacation until Conference. Dr. Smith of the Seminary has been preaching in Bro. Stone's stead for a few weeks past. The school has had a wonderful success the past term, numbering 185 students—the largest number in the history of the school. A large spring term is expected.

Rev. John Collins, of Kezar Falls, has been spending two weeks with his old friends in Salem, Mass. Bro. John Mitchell supplied the pulpit at Kezar Falls. His address before the Boston Preachers' Meeting on "Home Rule" was enjoyed by the brethren, and he received hearty applause. His "home politics," however, were received with some grains of allowance; but few said "Amen" to the third-party sentiments.

Rev. G. G. Powers, pastor of M. E. Church at Andover, received two persons into full membership last Sabbath.

Rev. J. L. Hill, the popular and successful pastor of Wesley Church, Bath, and fearless president of the Bath and Order League, had the honorable distinction, this week, of being hided at by a mob of rum sympathizers in the streets of Bath. Other ministers in Maine who have felt compelled to lead in temperance work, because the laymen had not the courageous fineness, know what this means, but a true minister cannot expect the saloons to complement him very much.

Bowdoinham.—Rev. C. C. Cone writes: "The cause of temperance and all that pertains to vital godliness is prospering in this vicinity. Bowdoinham is probably the most temperate town in the State. We have good, able and faithful watchmen upon the walls of Zion who dispense the unadulterated Word of God to the people, and there is much to inspire hope and to call for devout thanksgiving to the Author of all good. The winter thus far has been remarkable for the severity of its cold storms and the amount of drifting snow, rendering our roads impassable."

Portland District.
Cornish is being well served by Rev. James Wright, who has won for himself the respect and confidence of the whole community. The Sunday-school, which at the commencement of his pastorate numbered only sixty, has increased to eighty. Three have been received from probation into full membership. All the benevolences are being attended to; and the Woman's Foreign Missionary Auxiliary in this place has doubled its membership.

Kear Falls.—The present year with the Berwick charge (Rev. S. Hooper, pastor) has been one of the best in its history, according to the judgment of one of the leading laymen of the church. Since the holiness convention, held here in October, between seventy and eighty have sought the fulness of Christ. Bro. Hooper has made the doctrine of holiness a very prominent feature of his work, and the people have heartily supported their pastor in this work. The fruit of this spirit of consecration is seen in a remarkable thrift in every department of church work. Twenty-five have been converted and reclaimed during the year, and after a sermon by the pastor a few Sabbaths ago, on a stormy day, with but a small congregation present, \$70 were subscribed for missions—the largest subscription for that object ever made in that church. The congregations are large on Sabbath and week evenings, and everything betokens prosperity. Bro. Hooper, and Bro. Fowler of Great Falls, hold a union holiness meeting Saturday evenings, alternating between Berwick and Great Falls. Both brethren are successfully running their church work on the line of holiness to the Lord, and God is with them in power.

The Bailey Band is having a good work in *Litmore Falls*. Pastor Bisbee writes that, "The work is reaching all ages and classes." About seventy have commenced the Christian life, with the work in progress. The Methodist and Baptist pastors are working in delightful harmony.

Last Sabbath was a great day at Congress St. Church, Portland. Rev. E. Tinker baptized twenty-six persons, and received five by letter and five from probation. Bro. Tinker expects to receive seventy-five on probation as the fruit of the revival under the labors of Mrs. Van Cott. The converts are of all ages, from seven to sixty-five years; more than one-half are young people. Mrs. Van Cott is laboring this week at South Portland with Brother Adams with good results. She holds a farewell meeting at Congress St. Church, Portland, next Sunday evening, and then goes to Denver, Col. Her work in Portland has been far-reaching, some being converted in her meetings from other charges, and even other States. One hundred and eighty-seven different persons during the meetings bowed at the altar and solemnly dedicated themselves to God.

A good work of grace is moving steadily forward at Chestnut St., Portland. Last Sabbath was a glorious day. The afternoon congregation crowded the body of the house, and nearly filled the galleries. There were fifteen new seekers at the evening service. Pastor Whitaker is doing a grand work here.

Dr. Stone, of Kent's Hill, is still in poor health from neuralgia, and his official board has given him a vacation until Conference. Dr. Smith of the Seminary has been preaching in Bro. Stone's stead for a few weeks past. The school has had a wonderful success the past term, numbering 185 students—the largest number in the history of the school. A large spring term is expected.

Rev. John Collins, of Kezar Falls, has been spending two weeks with his old friends in Salem, Mass. Bro. John Mitchell supplied the pulpit at Kezar Falls. His address before the Boston Preachers' Meeting on "Home Rule" was enjoyed by the brethren, and he received hearty applause. His "home politics," however, were received with some grains of allowance; but few said "Amen" to the third-party sentiments.

Rev. G. G. Powers, pastor of M. E. Church at Andover, received two

CONTENTS.

THE OUTLOOK. THE METEOROLOGICAL WORLD.	Canada and the United States. The Shion Saraphage.
Miscellaneous.	Mexico Letter. Notes from California. Temperance Items. Gleanings from Correspondents. The Followers of Ignorance. Educational Items. Religious Summary.
EDITORIAL.	OUR BOOK TABLE. Marriages. etc. COMMERCIAL. Advertisements.
THE CONFERENCE.	Doubtless and Unbelievers. The Immigration Problem. A Sad Loss to India. EDITORIAL NOTES. Briefs. Wesleyan Home. Chinese Tracts, etc. THE CONFERENCE.
THE FAMILY.	Original and Selected Poems. Thoughts for the Thoughtful. About Women. Importance of Clear Thought about "Holiness." The Church and its Young People. OUR GIRLS. THE LITTLE FOLKS. In the Line of a Hero. Selections. Mission Notes.
THE SUNDAY-SCHOOL.	ORBITARIES. Advertisements.
THE WEEK.	Church News, e. c. - Reading Notices. Church Register. - Advertisements.

[Entered at the Post Office, Boston, Mass., as second-class matter.]

RUE.

Dear, it is twilight time, the time of rest; Ah! cease that weary pacing to and fro; Sit down beside me in this cushioned nest. Warm with the brightness of a single glow. Dear, thou art troubled. Let me share thy lot Of shadow as I shared thy sunshine hours. I am no child, though childhood, half forgot, Lies close behind me, with its toys and flowers. I am a woman, waked by happy love To keep home a sacred altar fire alight! Thou hast elected me to stand alone All others in their hearts. I claim my right, Not wife alone, but mate and comrade true; I shared thy roses, let me share thy rue!

Bitter? I know it. God hath made it so; But from His hand shall we take good alone, And evil never? Let the world's wealth go, Life hath no loss which love cannot atone. Show me the new hard path that we must tread. I shall not faint nor falter by the way; And, be there clouds or sunshine overhead, I shall not fall thee to my dying day. But love, love, love, let our hearts and lips Cling closer in our sorrow than in joy; Let faith outshine our fortune in eclipse, And love deem wealth a lost and broken toy. Joy made us glad, let sorrow find us true; God blessed our roses; He will bless our rue. — All the Year Round.

NATURE'S LESSON.

BY REV. WILBUR C. NEWELL.

The snow-clad fields and winter-chilling blast Give warning signs that autumn now is past. The frost-marked maple with its changing leaf, The yellow corn, and golden harvest feast, Have slowly vanished from our wondering sight Like sunset beauties at the approach of night. All nature's life and beauty seem as dead, All lingering hope of future life seems fled. The fruitful mother earth is waking with frost, And all her boasted power of life seems lost. The naked woods emit a creaking sound, A cheerless reign of death o'ersteps the ground. But hope looks onward to the appointed time When earth shall blossom into life sublime; When buried nature shall with power arise, And burst in glory on our longing eyes.

Does nature hold alone this power of life To conquer death and end in glorious strife? Shall only nature conquer death's decree? Shall nature's law the law of spirit be? Yes! He who clothes the life of the field Shall surely force my death-loud tomb to yield. The laws of nature are the laws of God, Both man and nature have a common Lord. — Staffordville, Conn.

THOUGHTS FOR THE THOUGHTFUL.

More and more there is growing up a disposition among parents, to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French, and German, and drawing; but he shall learn catechism and his Bible lesson, and a reverent observance of the Lord's day, if he chooses, and not otherwise. A more dismal and irrational folly it is not easy to conceive of. I do not say that parents may not have been folly in another and opposite direction. I am not unmindful that religious teaching has been sometimes made a dreary and intolerable burden. But surely we can correct one excess — not, I apprehend, very frequent or harmful — without straightway flying to an opposite and worse one. And so I plead with you who are parents, to train your children in ways of reverent familiarity with God's word, God's house, and day. Let them understand that something higher than your taste, or preference, makes these things sacred and binding, and constrains you to imbue them with their spirit. And that they may do this the more effectively, give them, I entreat you, that mightiest teaching, which consists in your consistent and devout example. — Bishop H. C. Potter.

We judge of His perfect day By our poor life's glimmering spark, And measure eternity's circle By the segment of an arc. We say, they have taken our Lord, And we know not where He lies, When the light of His resurrection morn Is breaking out of the skies.

And we stumble at last when we come On the brink of the grave to stand, As if the souls that are born of His love Could slip their Father's hand! — Phoebe Cary.

Character that is only a mask is beneath you, and mere conventional duty is the life of the devil. Determine, from the first, to be transparent and truthful to God and your fellows, let Mephistopheles say what he likes. It is better, after all, to have the universe on your side than against you. Curses, like chickens, come home to roost; and do not falsities; if not outwardly, yet in your soul. I pray you, don't offer a prophet's chamber in your conscience to Satan. Life is sacred; keep it so. We are born for a purpose, and can serve it only as we serve God. Humanity is a whole, not a mere mob of generation, and has a destiny in which every one has a set part. The little moment of our being is great enough to live well in, and leave true work behind it. Play the man, not the trickster. Evelyn saw men at Leghorn staking their liberty for life in mad gambling, and, having lost, presently led off into slavery. He who has to do with a life stakes his soul, and loses in any case. Character pure and noble, shines in with the eternal harmonies; but falsehood is a hideous clangor, now and forever. What any life, however humble, can do, is a secret with God; it may widen its influence through ages, or it may leave a trace seen only by Him. But if valiantly, earnestly, nobly lived, by the light of God's truth and law, it is holy forever. The city of God slowly rises through the ages, and every true life is a living stone in some of its palaces. You were made for God, young man, from eternity, and no life is of Him, be it in trade or profession, in act or in word. In sincerities are marks on the devil's tally, and so are all hypocrites and shamers. Let your character be real, the shining warp and woof

of each day working out the part God has set you in the great loom of Time. — CENNINGHAM GEIKIE, D. D., in "Entering on Life."

When Lucius von Machtholtz was asked how he carried on religious intercourse with individuals, he wrote: "I know no other tactics than first of all to be heartily satisfied with my God, even if He should favor me with no visible sensible blessing in my vocation. Also, to remember that preaching and conversation are not so much my work, as the outcome of the love and joy of the Holy Ghost in my heart, and, afterward, on my lips. Further, that I must never depend upon any previous fervor or prayers of mine, but upon God's mercy, and Christ's dearly-purchased rights and most holy intercession; and cherishing a burning love to Christ and to souls, I must constantly seek for wisdom and gentleness. I would also leave everything to God's direction and inspiration, not thinking much of outward appearances, or of special gifts granted to individuals. Many a kernel would have been finer and more beautiful if it had remained longer in the shell unknown and hidden from the world. Finally, I would guard myself from imagining that I knew beforehand what I would say, but go to Christ for every good word I have to speak, even to a child, and submit myself to the Holy Spirit as the Searcher of hearts, who, knowing the individuals I have to do with, will guide and teach me when, where, and how to speak."

Importance of Clear Thought about "Holiness."

REV. ASBURY LOWREY, D. D., Editor of *Divine Life*, teaches that "the only safe and successful teaching of holiness is to enjoin it as an indispensable qualification for heaven." According to this doctrine, without a definite experience of holiness in the sense of the "second blessing," no man can enter heaven; and yet no well-instructed Methodist preacher will deny that a truly justified person, dying, will be admitted at once to that blessed abode. What, then, becomes of Dr. L.'s statement above? Is not clear thought and consistent logical statement desirable in teaching religion? H.

THE CHURCH AND ITS YOUNG PEOPLE.

BY REV. J. M. DUNNELL.

HAVING indicated three things that may be done for our young church members, we now turn to another problem — What can the church do for its unsaved young folks? We may simplify the difficulty by placing clearly before our minds what we desire to do. What, above everything else, would we like to do for those that Providence has placed in our hands? Do we wish so to lower the standards of church life, that the unregenerate of worldly tastes may make an easy entrance within the fold without a radical change in his life? Will the mere churching of a sinner save him? Are we willing to lower our Christian ideals, and adjust ourselves to the perverse notions of fashionable society, hoping to hold for a short time longer some young people who have become enamored with society life? Or, rather, is it our purpose to induce young men and women to abandon the ranks of the worldly, and enlist under the standard of self-denial raised by Jesus Christ? To devout believers there can be but one prayer in this matter — O Lord, help us to lead our young people into the ripened beauties of the Christian life, and to train them for Thee!

In carrying out our purpose, we may work on three converging lines that all centre at the Cross. In this paper we shall speak only of one — that of interesting the unconverted in the social exercises of the church. The idea is Scriptural. Christ came down to man's level, not to tarry with him there, but to lift him above it. He ate with sinners, and He might enlist their interest in Himself, and thus lead their thought from the plane of the social to the realm of the spiritual. He accepted the invitation of Simon, that at the well-spread board He might impress on those that ate with Him the universal need of forgiveness; Simon was made to feel at the banquet that he himself was as really an undone sinner, without Divine pardon, as the woman who wiped Jesus' feet with her hair. Properly conducted gatherings, where Christians exchange friendly greetings, and where unconverted friends meet on social equality with the rest, afford opportunities for doing good. Reasonable entertainments may be provided, and the unsaved invited to take part. We have known many cases where families have become interested in this way, who have subsequently followed on step by step till the Cross has been reached. While a church stove managed in the interest of worldliness by that part of the congregation who never attend prayer or class-meetings is a delusion and a snare, may not a church kitchen with a consecrated stove, managed by a corps of godly women in the interests of the young people, be a blessing to the house of Israel? Jesus understood the power of social relations when He entered into the amusements incident to the festivities of Cana, and His dominating purpose of subjecting the social to the religious, making the feast an occasion for a miracle, teaches us that seasons of social recreation are not to be despised, but sought, and utilized for higher ends.

The purpose carried into a church entertainment is that which condemns or justifies it; the purpose will also determine the nature of the exercises. When the design is wholly for "fun," and there is no plan for anything beyond a "good time," the proposed social would better stop before it is begun. But when the entertainment is a means to an end, and the end itself will modify the program, and give character to the occasion. In my own work, entertainments of the right sort are encouraged; I go among the first, stay till the last, and never forget that I am there as a minister of the Gospel to win young hearts to Jesus. To me the church supper is not a tedious affair; socially with a stranger over a bowl of deliciously-cooked oysters has more than once opened the way to the heart, so that the message of a loving Saviour has afterward found a kind reception. The pastor ought to covet such hours for meeting those that he seldom meets elsewhere. This is especially true in large manufacturing cities, where it is difficult for the pastor to visit some of his people at their places of business. I have the names of many on my prayer list that were first approached at church entertainments, and then subsequently interviewed, and eventually brought to the Lamb of God.

We are not to be hermits, withdrawing ourselves from the world's activities. Self-denial is not self-seclusion. God made us to smile, only let our smile be a ray of sunshine to some other person. We are not to be mystics, dwelling on our own personal experience so long that we forget our duties toward those who never have felt the thrill of joyous faith. Our experience must be carried into real life, into life as it is; we must meet men as they are, and in a way intelligible to them. It is no sin to eat with "publicans and sinners," therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God. If the Lord has given a church a supply of loaves and fishes, let the food be broken to the multitude, but forget not also to teach while eating. Let no exercise go into the program on which God's blessing cannot be asked. If with Levi's generosity we make a "great feast," either in our "own house," or in the church parlor, let us also give a place in the entertainment to Levi's Christ, remembering the words spoken by the Master at Levi's table: "They that are whole need not a physician, but they that are sick. I am not come to call the righteous, but sinners, to repentance."

Our Girls.

TALK CORRECTLY.

PROBABLY there is not an instrument in common use, from a pencil to a piano, which is used so imperfectly as language. You were well taught here, and most of you have been using the English you learned for some time since you graduated. But, if you will let me be plain, I suspect that it would be safe to offer a gold medal as a prize to every young lady here who will not, before to-morrow night, utter some sentence that cannot be parsed; will put no singulars and plurals into forbidden connections; will drop no particles, double no negatives, mix no metaphors, tangle no parentheses, begin no statement two or three times over without finishing it, and not once construct a proposition after this manner: "When a person talks like that, they ought to be ashamed of it."

We all repeat and perpetuate conventional blunders and hereditary solecisms without once applying the study of four or five years in syntax and conjugation to our current speech. Where is the reform to begin? I say emphatically, Set about grammatical correctness, first of all. Watch yourself. Criticize yourself. Be intolerant with yourself. Get some housemate to expose you. Say over the thing carefully till the mistake is made impossible. It would be no more creditable to your training to finish a picture out of drawing, or to misspell the name of one of our Territories, or to mistranslate a line of Virgil, or to flat in music, than to confound the parts of speech in a morning call. Nothing is to be said of slang. If I were to exhort those who are here on that matter, it should be to forbearance, in that they are obliged to hear it from their ill-bred acquaintances. "Awful handsome" and "horrid nice" and "jolly sunset" and all that pitiful dialect, coming of weak heads and early neglect, we shall have to bear with till select and high-toned schools have chastened the manners and elevated the spirit of the better conditioned classes; and, through them, the improved standard will work its way outward and downward into the public schools and the homes of the people. Unexpected hyperbole is often witty; but nonsense is not, nor are stale repetitions of nonsense. An ill-natured bachelor shamefully reports that he has entered in his diary a thousand scraps of talk of young women, overheard in streets and houses, of which seven hundred and eighty begin with "Says I" or "Says he," and a hundred and twenty contain the combinations, "just splendid," "stuck up," and "perfectly lovely." — Bishop Huntington's Address before the Keble School.

BOGS.

DURING a series of meetings, an evangelist noticed a woman night after night occupying a front seat and apparently always attentive. But she never took any part. At length he asked the pastor if she was a Christian. "No," was the reply. "She is a bog." "A bog?" "Yes, a bog. Don't you know what a bog is?" "Why, in our country," said the evangelist, "it is a low, marshy place, receiving the drainage of the surrounding country; a place in which reptiles dwell, and upon which stands a green slime." "Yes," said the pastor, "that is exactly what that woman is. She gets much, but gives nothing. She has money, but drops none into the Lord's treasury. She never speaks to a soul about the Saviour. She has an unlimited capacity for hearing sermons, but makes no use of what she hears. She has an inlet, but no outlet. With her it is just absorb, absorb, absorb. She is nothing but a bog!" Alas, that "bogs" are so numerous in all our churches! — Selected.

ABOUT WOMEN.

— Mrs. Ayrtton, wife of Prof. Ayrtton, is delivering a series of lectures in London on electricity.

— Miss Ellice Hopkins, who is so closely identified with the White Cross movement, is now in Italy for the benefit of her health.

— Miss Emily Sartain has been chosen, by unanimous vote, principal of the Philadelphia School of Design. She is the daughter of John Sartain, the famous steel engraver, and has been long known as a superior artist.

— Mrs. Eliza B. Wheaton has given the town of Norton, Mass., a new public library building worth \$20,000. Nearly half of the 2,200 books in the library are also her gift.

— A barber says that one of the few kinds of woman's work that is not overworked is working, cutting and managing generally human hair. Expert hair dressers command as high as \$18 a week. Hair workers get from \$8 to \$10 a week.

— The wife of President Diaz, of Mexico, has established in the City of Mexico a large "Friendly Home for the Workingwoman," at which small children will be cared for during the day while their mothers are at work.

— Mary Howitt, who has just died at the age of eighty-four, was a very small woman with a very sweet face. She translated Frederica Bremer's works, and wrote many charming stories for children. She was born a Quaker, and died a Roman Catholic.

— Vassar College has conferred the honorary degree of LL. D. on Mrs. Christine Ladd Franklin, of Baltimore, whose attainments in mathematics and logic had previously been recognized by her appointment as fellow of the Johns Hopkins University.

— The National Woman's Christian Temperance Union is by far the largest society of women ever formed. It has a membership of 200,000, taking in almost every State and Territory and most foreign countries.

— The Mexican woman who is obliged to earn her own living has a hard time of it. Seamstresses cannot earn more than fifty cents per day, cigarette-makers from thirty-two to thirty-eight cents, and match-makers thirty to forty cents, and these are the only employments open to women in the City of Mexico.

— Speaking of the wife of Dr. Oliver Wendell Holmes, who died in Boston recently, the Boston Post says: "It was one of her special efforts to save to the man of genius his time — to prevent him from being deprived of it by the well-meaning but inconsiderate people who, when he became famous, claimed his attention by letter and in person upon every conceivable pretext. For many years it was her habit to examine his voluminous correspondence for him and separate from it that which being left alone would answer itself or could be well answered by another hand. The world undoubtedly owes to her zealous preservation of his time and serenely much of the treasure of prose and poetry with which the Doctor has made his name. Mrs. Holmes was not what is known as a 'literary woman,' but was highly accomplished. — Exchange.

MUSIC AND ART NOTES.

— A portrait etching of Lincoln, from the celebrated Krull photograph, has just been made by M. Rajon, a noted French engraver, now in this country.

— Meissonier, it is said, has completely recovered from the partial paralysis of the thumb which affected his painting, and he has just finished his large water color drawing of an incident in the wars of the first empire, and a picture in oil, both of which works are destined for England.

— Since the great opera festival of 1885, no musical event of such importance has occurred as the convention of the Music Teachers' National Association to be held in Chicago in July next promises to be. The presence and participation of many of the most renowned men and women in the musical profession of America will lend a national character to the proceedings. One of the main objects of the association is to foster the creative talent of our native composers; with this end in view the programmes on these occasions will be comprised chiefly, if not entirely, of original works of Americans produced for the first time. — Public Opinion.

— Mr. John T. Sargent, the famous artist who has been painting portraits in Boston this winter, can scarcely be called an American, although he ranked while he remained in Paris as first among American artists there. He was born in Florence. He was reared abroad. All the influences upon his birth and training tended to foster the artistic nature. At the time of his great salon success in 1881 he had not spent two months in America in the one visit he had at that time paid to his parents' native land. That was the year of the exhibition of the famous "Girl in Black." Something got into that picture which people found inexplicably enchanting. It was easy to talk about the pose and the tone and the sentiment, but the elusive charm of that portrait remains still untold. — Advertiser.

— "The Last Moments of Mozart," by M. de Munkacsy, the property of ex-Governor Russell A. Alger, of Michigan, is now on exhibition in New York. The dying composer is seated in an arm chair at the right of the foreground. His wife and child stand near. His friends — a stolid, indifferent-looking set of men — are grouped about the piano singing the requiem. The accessories are few, and the scheme of the picture is extremely simple. There is considerable sentiment in the figure of the dying composer, which is intensified by the realistic straightforwardness of the rest of the composition. The painter has again made use of his favorite scheme of color — blue-green, red and tawny whites.

The Little Folks.

THE LITTLE WORD THAT WAS LOST.

I lost a very little word
Only the other day;
A very naughty little word
I had not meant to say.
If only it were really lost,
I should not mind a bit;
I think I should deserve a prize
For really losing it.
For if no one could ever find
Again that little word,
So that no more from any lips
Could it be ever heard,
I'm sure we all of us should say
That it was something fine
With such completeness to have lost
That naughty word of mine.
But then it wasn't really lost
When from my lips it flew;
My little brother picked it up,
And now he says it, too.
Mamma said that the worst would be
I could not get it back;
But the worst of it now seems to me,
I'm always on its track.
Mamma is sad; papa looks grieved;
Johnny has said it twice;
Or come it is no use for me
To tell him it's not nice.
When you lose other things, they're lost;
But lose a naughty word,
And for every time 'twas heard before
Now twenty times 'tis heard.
If it were really really lost,
Oh, then I should be glad
I let it fall so carelessly
The day that I got mad.
Lose other things, they never seem
To come upon your track;
But lose a naughty little word,
It's always on your track.

— ALICE WELLINGTON ROLLINS, in *Wide Awake*.

IN THE LINE OF A HERO.

BY MRS. HARRIET A. CHEEVER.

"I'm going to be a hero like George Washington," said Johnny Thayer one "Washington's Birthday." "I want to do something great, then I shall be great. Pa says, it isn't necessary for a fellow to wait till he's a man to be brave and heroic, so I shouldn't wonder if I turned out something of a lad myself one of these days!"

And Johnny thrust his hands into the pockets of his first pair of long trousers, and tilted backwards on his heels with quite the air of a growing man. But old Capt. Frisbie said never a word in reply, and Johnny rather uneasily wished he would.

Pretty soon the little man began again: — "I say! Why is it, I wonder, fellows don't always turn out to be heroes? I think most of them mean to be, and I don't see what's to hinder; don't mean anything shall hinder me anyway," and Johnny pursed up his mouth, and made a sound which by sufficient practice would become in time a whistle.

But the shrewd old captain only slowly opened and shut the large blade of his jack-knife, speaking never a word, and Johnny wished a little more uneasily than before that he would say something.

"Anyhow," the boy began again, "its just as a fellow chooses, he can be brave or not; but my mind's made up. I'm going to be one of our real old heroes, that's what I'm going to be!" Yet despite his sturdy tones, he glanced

sideways and anxiously at the burly figure beside him.

But the snapping of the jack-knife blade alone broke the provoking silence.

Johnny was getting desperate, but thought best to keep cool and venture another observation.

"Heroes just like George Washington are scarce, I s'pose, but pretty good specimens are common 'nough; most 'Merican boys have bravery born right into them."

"Well, I say they have now!" almost whimpered Johnny.

"Snap, snap!" went the blade.

"What — what makes you think I ain't brave, or a hero?" asked Johnny outright, all the swagger and the whistle clean gone from his abject little person.

"Why, my boy, I haven't said a word," answered the gruff yet kindly voice of the old fisherman.

"Yes, but you've kep' a-thinkin' o' something," complained Johnny.

"Oh, certainly, no one can help thinking their thoughts, you know." Then, to Johnny's relief, Capt. Frisbie shut his knife, but still holding it in his hand, he began in a slow, ruminating way as if talking to himself: —

"Let's see; we read that George Washington was too brave to tell a lie, and I wonder if a boy like that could have done a mean, cowardly thing to any one. I really should be interested to know what he would have done had he ever been placed as some boys were a little while ago, whom I chanced to see, although I'm pretty sure they didn't see me at that occasion."

Johnny pricked up his ears as the captain mused on: —

"Yes, I wonder what George Washington would have done had he gone out on a very windy, slippery day when it was all that people could do to keep on their feet, if he had gone by a poor old washerwoman's house and found that the mischievous wind had blown the clothes line down, lodging a number of things on the fence, I wonder if he would have caught up one article and thrown it over his own shoulders, called to another boy and told him to put on something else, then told two others to pick up other articles of clothing, put them on somehow, then march to his order up the street."

Johnny never moved a hair as the captain went dreamily on: —

"Fancy how the 'Father of his Country' would have looked marching along with a red tablecloth wound around his heroic form, dragged by a boy with a gray woolen skirt dragging on the frozen ground, then by another boy with an old flannel sack on, and still another with a pair of red flannel drawers astride his shoulders! Oh, yes, how like a hero he would have looked heading such a procession as that! And then when poor old Biddy McCreer came bustling and scolding out, how grand a boy would General Washington have looked giving orders to suddenly throw back the damp uniforms and retreat on the double quick! Bless my soul! what a heroic figure such a brave commander would have cut, to be sure!"

And Capt. Frisbie snapped open his knife, as if the picture was one it fired his heart to contemplate.

A disconsolate boy at his side was digging the toe of his boot as far into the snow as he could get it, but it was the youngster's turn to say never a word.

"But there!" continued the captain, "I suppose boys must have their fun, whether any one suffers or not in consequence."

Johnny swallowed hard as if he might be choking as Capt. Frisbie ventured another remark of a consoling nature: —

"And I suppose there may be some excuse for boys who do such things."

"No, there ain't!" burst out poor, conscious Johnny; "no, there ain't the first shadder of excuse, and I knew there warn't when I was up to such business. I'm awful 'shamed of it, and have been ever since I did it, and I ain't one side o' a hero, an' I don't believe I ever shall be; there ain't the first brave thing about me!"

"Oh, yes, there is, my boy!" said the great-hearted captain, for the first time turning his face towards Johnny. "Yes, there is. You've said two very many things within the last minute."

"What were they?" asked repentant Johnny, a gleam of possible hope for his tarnished character creeping into his voice.

"Well, my dear lad, you've bravely and frankly denied there being any excuse for your thoughtlessness that windy day, and you've acknowledged you have felt ashamed ever since. That shows your heart is not bad, or the mean little act would not have troubled you."

"Oh, it has troubled me like fury!" cried Johnny. "I've wanted lots o' times to go tell Biddy McCreer I was sorry, and wouldn't do such a thing again; and before ever I go to bed to-night," added Johnny with sudden energy, "I will go and tell her so, you see I don't!"

"That's a turn in the right direction," said the captain encouragingly, as he pocketed his jack-knife.

"And I know something else I'll do," continued Johnny, evidently more and more relieved with every word he spoke; "pa, he give me half a dollar to spend anyway I wanted to to-day, and I heard Biddy in her jabbering" — Johnny giggled boylike in spite of himself — "I heard her say the 'clarks' pins was all busted, and I'll go buy her a couple o' dozens clothes pins; if I do, though, I can't get the red and blue lights I was going to for to-night."

Johnny sighed regretfully at thought of the sacrifice, but the next moment he added stoutly: —

"I'll do it, though! I owe something, and besides excuses for such capers, and I'll buy those clothes pins true's my name is Mister Johnny Thayer!"

"That's what I call quite marching in the line of a hero!" said Capt. Frisbie, turning towards Johnny with a broad smile.

Home Decoration.

IN furnishing, let the matter of color be borne in mind. Yellow, a color much admired in Oriental countries, and the royal color of China, while it lights up in decoration, should not be employed too extensively. Green, the symbol of hope and peace, and the favorite color in Persia, can be favorably employed, and combines well with several colors. Blue, the color worn by the Druid bands,

is suitable for drawing rooms, but looks green by artificial light. It imparts refinement and a cool aspect to a room, but for one in constant use is not altogether desirable. Red, the festive color, can be used with good effect; it imparts richness, but the over-use of it gives a gaudy look not desirable. Purple is a royal color, but is seldom employed for decorative purposes.

While it is not essential that the carpet should match the furniture and curtains, there should be no violent contrasts. Nor should it be so brilliant as to produce an unfavorable effect on the furniture. If the furniture is all of one color, say crimson, a carpet of white and crimson, or wood color and crimson, will look well. Simple colors and patterns in a carpet are preferable to the brilliant and showy. Very dark carpets are undesirable from the fact that every speck or thread that falls upon them shows. Tapestry Brussels carpets, now in vogue, are not always desirable, as the colors are apt to wear off. A red Brussels is dyed in the wool, while a Tapestry Brussels has the pattern stained in after weaving, and although when new looks well, it does not wear. Of the semi-neutral, maroon is the best adapted for a carpet. Either much white, or much black, is an error. — Women.

English Pronunciation.

Talbot is pronounced Tolbut.
Thames is pronounced Tems.
Bulwer is pronounced Buller.
Cowper is pronounced Cooper.
Holborn is pronounced Hoburn.
Wemyss is pronounced Weems.
Knollys is pronounced Knowles.
Cockburn is pronounced Coburn.
Brougham is pronounced Broom.
Norwich is pronounced Norridge.
St. Leger is pronounced Sillingier.
Hawarden is pronounced Harden.
Colquhoun is pronounced Cohoon.
Crescencer is pronounced Sissiter.
Grosvenor is pronounced Grovener.
Salisbury is pronounced Salsbury.
Beauchamp is pronounced Beecham.
Marylebone is pronounced Marlabun.
Abergavenny is pronounced Aberghenny.
Marjoribanks is pronounced Marjoribanks.
Bolingbroke is pronounced Bullingbrooks.

\$1,200,000.

TWELVE HUNDRED THOUSAND DOLLARS FOR MISSIONS.

FROM ALL SOURCES.

—FOR— 1888.

A Missionary's Life.

Somebody who understands it says: "The one great trial of a missionary's life is its tremendous oppressiveness, a new world of circumstances, and a demand for its conquest, and that by the spiritual life implies a warfare which only those who have not borne it can hardly know."

France.

Never were the popular misalliances better attended than now, and there are symptoms of a reaction against the extreme atheistic tendencies which have prevailed.

India.

A missionary recently asked a well-known Brahmin of Calcutta if he had read the Bible. He replied that he had read the New Testament eighty-three times and the Old Testament twenty-seven.

China.

Dr. Williams, after thirty-two years in China, thinks that half a century more of Christian missions will evangelize, and even Christianize, the Empire.

North China.

Word reaches us that the reports of last year show a better record than ever before. The total number of members and probationers is 810 — an increase of nearly 40 per cent. The missionary collection is \$50 over the million-line.

Africa.

One hundred and ninety-two millions of our fellow-creatures are living upon the Dark Continent, of whom it may safely be said that not one but the odd 2,000,000 have ever heard the news of salvation, pardon, and life eternal. Of the rest, thousands have passed from life every day into a Christless grave. Nine hundred miles of the Congo River are now thoroughly open to mission work, and the remaining five hundred to Stanley Falls soon will be.

An Evangelistic Centre.

"Any church that can be an evangelistic centre, and any pastor an evangelistic preacher, if there be a will. Wesley's motto: '

The stationed ministers of our church will please remember that we depend on them to take care of ZION'S HERALD on their charges. No special agents are sent out to canvass. Doubtless new names could be added to the list, by a little personal effort in every church. Several ministers write that their personal efforts in this direction have been rewarded by unexpected success in obtaining new names. The New Year has come, and it is now a favorable time to push the HERALD. We hope to hear from those who have thus far been silent.

The Week.

AT HOME.

—The American Shipping and Industrial League Convention met at New Orleans last week.

—An Eastern syndicate is negotiating for the entire output of paper by the Northwestern mills, numbering seventy-two.

—The estimated expense of maintaining the public schools of Boston during the next financial year is \$1,615,888.

—Hon. Charles F. Carey, of Olean, N. Y., has been appointed collector of the treasury, vice Alexander McCue.

—The bonds stolen from Saco by Frank McNeally have been recovered by his brother Harry and restored to the bank.

—A section of the elevated road and derrick in Brooklyn on a home car, killing three persons and injuring about a dozen.

—District Attorney Fellows has sent to the Grand Jury the complaint against Gould and Sage for alleged illegal transactions with the Kansas Pacific Railroad.

—Mr. Albert S. Barnes, the well-known New York publisher, is dead.

—A fire in the business portion of Providence caused a loss of \$350,000.

—The Thomson-Houston Electric Lighting Company has obtained control of the Cambridge Electric Lighting plant.

—The Coke ovens in the Connellsville region, Pa., will be shut down, throwing out 1,500 men.

—D. R. Locke, editor of the Toledo Blade, and widely known as "Petroleum Nasty," died at Toledo, O.

—The mills of the Collins Paper Manufacturing at North Wilbraham were burned; loss \$250,000.

—The Interstate Commission decides that if a colored man pays first class fare he must have first class accommodations, or as good as his white brethren.

—A fire at Elmira, N. Y., caused \$200,000 loss, including the Advertiser newspaper plant.

—Six persons were burned to death and four fatally injured as the result of a drunken spree at Silver Brook, near Hazleton, Pa.

—One of the worst blizzards of the winter raged on the 16th in Dakota. Trains were abandoned on all lines.

—There was a hearing at City Hall last Wednesday evening on the petition to repeal the ordinance forbidding preaching on the Common, except by permission. The speakers were Rev. Brooke Herford, Mr. Joseph Cook, Rev. Dr. Plumb and others.

—The autograph collection of the late Ben: Perley Poore brought about \$6,000.

—A suit has been begun by the trustees of the Andover Theological Seminary to oust the visitors, on the ground that their existence as a body is contrary to the constitution of the seminary.

—The coal strike is practically at an end. Correspondence between the president of the Reading Road, and W. T. Lewis, National Master Workman of the mining district, has led to an understanding and the men will resume work at once.

—The fisheries commissioners have completed their labors and signed a treaty, which has been sent by the President to the Senate.

—A fire at Providence, R. I., Sunday night, destroyed \$248,000 worth of property, and the Lebanon Mills at Pawtucket were burned, involving a loss of \$150,000.

—The 17th anniversary of the Massachusetts Total Abstinence Society was held in the People's Church, Feb. 19, and an interesting address was made by Congressman Cutcheon of Michigan.

—The town of Mt. Vernon, Ill., was struck by a cyclone on Sunday, and laid in ruins. An appalling loss of life is reported, fire adding its terrors.

LEGISLATIVE.

—The Senate engrossed the Providence-Old Colony bill without amendment. The Woman Suffrage committee reported in expedient on the order relative to license suffrage for women. The House engrossed the bill authorizing savings banks to invest in the bonds and notes of the Boston & Lowell R. R. corporation; rejected bills to prohibit members of the Law and Order League and liquor dealers from serving on juries, but reconsidered action on the latter and recommended the bill to the appropriate committee; and refused an order calling for an investigation of corrupt payment of poll taxes.

CONGRESSIONAL.

—The Blair Educational bill was passed by a vote of 39 to 29 in the Senate; also a bill for the relief of Mrs. Robinson of Malden, Mass., and 108 private pension bills. Mr. Plumb's resolution, calling for an investigation into the alleged inefficiency of our postal system, was agreed to. The House discussed the resolution prohibiting lottery advertisements in the District of Columbia; also, the tobacco tax and the Pacific Railroad telegraph bill; and passed the Urgency Deficiency bill, with amendments, and the bill for the relief of the McKay heirs.

ABROAD.

—The *Riforma* of Rome says Italy will only fight when attacked.

—A Cuban chief of police has been kidnapped and carried to the mountains.

—Three persons were killed and one injured in a railroad collision near Hamilton, Ont.

—Count d'Arco-Valley, German consul-general at Cairo, has been appointed German minister at Washington to succeed Baron von Alvensleben, who goes to Brussels.

—An explosion which occurred in the Kreuzgraben coal mine near Kaiserslautern, Bavaria, killed forty persons. Thirty-six men were rescued.

—The Mayor of Cork has been sent to prison at hard labor for fourteen days for assaulting a policeman.

—Holland and Belgium have entered into a defensive alliance with Germany.

—Seven persons were killed by the St. Gothard avalanche.

—Russia has 570,000 men on the frontiers of Austria and Rumania.

—Sir Michael Hicks-Beach has been appointed president of the Board of Trade.

—There was a memorable debate in Parliament last week on the Irish question. Secretary Balfour in reply to William O'Brien defended his policy, and Mr. Gladstone eloquently attacked the chief secretary's position.

—The Rothschilds are said to be backing the European copper syndicate.

—Mr. G. W. Childs' memorial of Milton was unveiled in St. Margaret's church, London, on Saturday; and Sunday Archdeacon Farrar preached a sermon appropriate to the occasion.

—A terrific earthquake has occurred in the province of Yunnan, China. Two thousand lives are reported to have been lost.

(Continued from Page 5.)

presented, either by excellent essays or equally excellent addresses, followed by general discussions interesting and spirited. The social services held each morning prior to the formal opening of the Association were eminently Methodist, spiritual and refreshing.

Monday evening, Bro. A. Hamilton preached a good sermon from Rom. 8: 32. "The Claims of Supernatural Ministers, and How to Meet Them."

He was finely presented by Bro. G. R. Palmer, of Augusta, in an address that was full of inspiration to all who heard it. It was desired that Bro. P. would have his thoughts upon this subject published in tract form; also that the Conference committee of Preachers' Aid Society would secure the address for the Conference anniversary.

Bro. J. M. Frost, of Skowhegan, presented a well-prepared and stirring paper upon, "The Woman's Home Missionary Society." A good interest was begun among those present, so that Sister Parlin obtained a list of fourteen subscribers to the *Woman's Home Missionary* during a brief respite in the exercises.

"How can the Class-meeting be Made of Greater Utility?" "How can the Sessions of our Annual Conference be Made of Greater Spiritual Benefit?" and "The Duty of a Methodist Minister to His Successor," received due attention. Relative to the last, a very general and emphatic protest was made against the neglectful practice of some who seem to make it a point to give little or no heed to the demands of discipline relative to church records, or at best only a slip-shot attention; who never prepare a fitting pocket register for their successors, and who usually leave parsonages in a condition of dilapidated uncleanness—to say, no doubt, their successors to grow in the godly exercise of patience. Such a practice was thought sufficient to subject the culpable ones to discipline, if not suspension from the regular ministry—the sick, infirm, unable, and poor excepted.

Bro. H. Chase, of Oakland, presented an excellent paper upon the Simpson movement—as far as it went. The preachers upon the district do not generally believe in Mr. Simpson and his distinctive teachings. Desiring to learn from "the other side," a friend of the movement was appointed to present the matter. Only those doctrines of Mr. S. and his followers which we as Methodists can easily fellowship were presented. The objectionable features were not reached in the time allotted the essay. Thus the great interest awakened by the paper was of expectation disappointed. Suffer this much, in view of a note in ZION'S HERALD last week, which may create a wrong impression as to the feelings of our preachers relative to this matter. Perhaps if Old Orchard had been within the bounds of the Augusta District, and our relation to it as the Portland District, we should have felt like taking similar action to that of the brethren of that district.

No feature of our Association afforded us greater pleasure than the missionary meetings Tuesday evening and Wednesday afternoon. We were delighted with the addresses of Bro. G. B. Smyth of the Foochow Conference. Wednesday afternoon was devoted to the Woman's Foreign Missionary Society. Mrs. Gamewell, of Northern China, was expected to address us, but through a misunderstanding she did not arrive in time, and Bro. Smyth most admirably filled the place, giving us what was conceded to be one of the best addresses on woman's foreign missionary work we ever heard. But we were sorry not to have heard Sister Gamewell too.

Wednesday evening being the time for one of the regular course of lectures being given in Waterville, Bro. Crawford, the pastor, invited all to attend, and gave tickets to such of us as desired to be present. Some of us, however, whose appetites for missionary information had been much quickened by the addresses we had heard, went to Fairfield, a thriving neighboring village under the efficient pastorate of Bro. D. B. Holt, to hear Dr. S. L. Baldwin on "China and Chinese Missions." It did us good to meet this genial veteran of our missionary work, and our hearts were inspired by his fine address to a greater love than ever for the work of preaching the Gospel to every creature.

Thursday morning we started for home. We went to Waterville Monday, and got off the train just as the bells were ringing in celebration of the acceptance, by the town, of a city charter. We left Thursday in the thickest, fiercest snowstorm of the winter, and of years in this region. Some of us scarcely got to our homes. The others got home not at all till the following Monday, having been snowbound. But we shall look back to the ministerial meeting at Waterville as one of the best we ever enjoyed.

T. F. JONES, Sec.

EAST MAINE CONFERENCE.

Bangor District.

Bangor, First Church.—The pastor baptized seven adults and two children, Jan. 29, and two commenced the Christian life the evening of the same day. Last Sabbath evening two more persons professed conversion. A strong religious interest prevails in this society, and conversions are constantly occurring in the regular services.

Union St.—The pastor has just received from his parishioners a present of the two supplemental volumes of McClintock and Strong's Cyclopaedia bound in sheep. These two volumes are valued at \$12. The pastor has now a full set of this valuable work.

Brownville.—Ten persons received the rite of baptism last Sabbath, and two were received into full membership from probation. This society has recently suffered the loss of two of its male members, Bros. Lord and Prescott, the latter being the father of Rev. Moses G. Prescott, of the East Maine Conference. Our society at this place is fortunate in being favored with the prayers and labors of Rev. L. C. Dunn, a local preacher of excellent spirit. His good wife and daughter are also among the best workers in the church.

Searport.—The pastor, Rev. C. L. Haskell, has been severely afflicted by the drowning of his son George, who was about twelve years of age. He went skating on the bay with one of his playmates, when a blinding storm came up, and both boys being unable to find their way back to the shore, skated into the water and perished. A recent communication from our afflicted brother contains the following: "Since the death of his mother, George has been a great comfort to me. God knows how I loved him. Pray for us that Christ may help in this terrible hour!"

O.

VERMONT CONFERENCE.

Montpelier District.

The revival which has been in progress for months at Stone received a great impulse from the labors of Evangelist Parsons, who conducted union meetings two weeks. Last Sunday Bro. W. E. Douglas received twenty-eight on probation, several of whom were heads of families—making fifty received on probation since last October. This old charge has taken a new lease of life. May the whole town be revolutionized!

Our church at Barre has just come into possession of a legacy of over \$1,500. Last Sunday was quarterly meeting there, and a good day. Bro. L. L. Beeman baptized two and received twelve on probation. He also received eight into the church in full membership—two from probation, and six by letter—making nineteen on probation and fourteen by letter since Conference. The Sunday-school is seeing the days of its highest prosperity. The attendance has averaged two hundred for a month—215 present a week ago.

Bro. Nosh Granger, the agent of the Endowment Fund of our Seminary, has been poorly for a few weeks; but is better again, and will be about as usual in a few days.

Our warmest congratulations to editor and patrons! Happy Bro. Parkhurst, to have been selected from among so many who would have honored the place! And happy the old HERALD that its chair-editorial is to be filled with so worthy a successor to the grand men who have gone before him! His many Vermont friends will rejoice in the wider field open for him, and we hope a still larger patronage to the paper will be given by Vermont Methodists.

H. A. S.

NEW HAMPSHIRE CONFERENCE.

Dover District.

The church at Great Falls is having a prosperous year under the pastorate of Bro. Fowler. The spiritual quickening which began last year under the pastorate of Bro. French, has continued with increasing interest till the present. The social meetings are all seasons of special interest, largely attended, and thoroughly sustained. Especially is this true of the class-meeting; more by far are attending this means of grace than for many years. The Sunday-school, prior to the late stormy Sunday, averaged a larger attendance than in years. All the benevolences of the church feel this spiritual life; and the collections are in advance of former years. Ninety-six have been forward to the altar for recovery from backsliding, for a pure heart, or for pardon, since Conference.

Several conversions, and a general quickening in the church, are the results of the revival meetings at Portsmouth that have continued for more than three weeks.

Concord District.

Rev. D. E. Miller has been holding meetings since Jan. 1, at Baker Memorial Church. The first ten days he was assisted by Presiding Elder Norris, who rendered efficient service. From that time to Jan. 31, he was alone. Rev. Louis N. Beaudry, late of the mission work in Montreal among the French Catholics, then came. He entered heartily into the work, preaching each evening and holding prayer-meetings in the afternoon. At the afternoon services Mrs. Beaudry was specially helpful. On Sunday, Feb. 5, three large audiences listened to three grand sermons, one of them in the French language. This latter one attracted much attention. More than fifty of the French people were present, several of whom rose for prayers. Quite a number up to this time have sought the Lord, and a larger harvest is expected. Bro. Beaudry will probably have charge of the French mission work in the New England and New Hampshire Conferences, for which the Missionary Com-

mittee made provision at their last meeting. He is well adapted to this work, from former experience and from education. He speaks the French language fluently, and is a very effective preacher in English. If any of the brethren wish help for special services between this and May, they can address him at East Albany, N. Y. Bro. Beaudry was a fellow prisoner with Chaplain McCabe, and has a very vivid recollection of "The Bright Side of Life in Libby Prison."

We have no doubt that the quarterly conference of Tilton is the worse(?) smitten body of the kind in New England. No less than six official members have been married the past year, and there are "more to follow." B.

The famous "Ross Table Washstand" has passed into the control of Paine's Furniture Co., 48 Canal Street, and will be offered by them at greatly reduced prices. It is one of the most ingenious and useful inventions of the age.

SIX CENTS ISN'T MUCH! But it will buy the neatest, best, most accurate and satisfactory Guide-book of New York City ever issued—128 pages and map. 75,000 of these already issued. Send 6 cents in stamps to Advertising Department, Grand Union Hotel, New York. Mention this paper and an extra copy will be mailed free.

EVERYTHING FOR THE GARDEN is the comprehensive title of Peter Henderson & Co.'s Catalogue advertised in our columns. It is a handsome book of 140 pages, illustrated by three colored plates, containing hundreds of illustrations of flowers, fruits and vegetables, improved implements, etc. The "Instructions for culture" are written by Peter Henderson, the well known authority on everything pertaining to garden work. This book, "Everything for the Garden," is mailed on receipt of 25 cents, which is about half its cost on the understanding, however, that parties ordering will say in what paper it was sent advertised.

ALMOST A PANIC.—An examination of the weekly report of deaths for the past month in Boston and other towns and cities in the country, reveals an alarming condition, owing to the great increase of deaths from pneumonia as compared with previous years.

If this increase continues as it has for the last few weeks, a panic will certainly result. For example, the weeks ending Jan. 14 and 21, one-fifth of the deaths in Boston from all causes were the result of pneumonia. More than one hundred people died of this dreadful disease in that short time, and the mortality all over the country seems rather to be increasing than abating. It is possible that medicine will and science will find no means to battle and cure this terrible plague? Physicians seem powerless, and all theories regarding the disease, and the persons most liable to an attack, are broken down by its universal ravages. Neither old, middle aged, or young persons are exempt. Tendency to lung trouble used to be considered a predisposing cause for pneumonia. But this season the strongest and most healthy lungs in men and women seem to be no safeguard. We believe, however, that it is possible to prevent the disease if it does not cure it, and that, too, by a simple remedy within the reach of all. We read lately in a pamphlet published by Dr. I. S. Johnson & Co., Boston, Mass., a method of treating pneumonia by the use of Johnson's Anodyne Liniment.

Certainly the remedy is simple, and can be obtained almost anywhere. It is an absolute fact that no remedy known will break up and cure a cold so quickly as this old-fashioned household medicine. And a severe cold is always without exception the first stage of pneumonia.

Johnson & Co. will send a copy of this pamphlet to any person, free. The directions given in the pamphlet for preventing pneumonia are based on sound common sense, and, without a shadow of doubt, would succeed nine times in ten.

A WONDERFUL SUCCESS.—F. W. Kinsman & Co., Druggists of New York, proprietors of Adams' Botanic Cough Balm, have met with wonderful success in popularizing their excellent cough remedy. Last week they received orders from Boston for 700 bottles in excess of their large stock then in hand and their capacity to at once supply. They believe in the virtues of newspaper advertising because they understand how to advertise.—Boston Globe.

GRAND SIGHT-SEEING TRIP TO THE PACIFIC COAST.—For seven years past Messrs. Raymond & Whitcomb's annual spring tours to California have been exceedingly popular. Four years ago a trip through Oregon, the Puget Sound Country, and other sections of the Pacific Northwest was added. Two excursions are announced for the approaching spring.

One party will leave Boston, April 26, and journey through Colorado, New Mexico, Arizona, and California, the return being via Salt Lake City, the Denver & Rio Grande Railway, Manitou Springs and Denver. The second party, leaving May 3, will follow the same route to and through California, then diverging northward over the newly opened Mount Shasta Route, with visits to Portland, Dallas City, Tacoma, Seattle, Victoria, etc.

The return trip will be by the entire length of the Northern Pacific Railroad, with a side trip of a week through the Yellowstone National Park, and later visits to St. Paul and Minneapolis. Riverside, Santa Monica, and Santa Barbara have been added to the long list of places to be included in the California section of both tours. Both parties will travel in magnificent trains of vestibule Pullman palace cars, with a dining-car included in each train. In addition to these trips it will be seen that there are to be other excursions in the winter series to California, one more tour through Mexico, and two trips to Washington (March 9 and 30). Descriptive circulars may be obtained of W. Raymond, 296 Washington Street, opposite School Street, Boston. Persons sending by mail should designate the tour regarding which they desire information.

CHAIRMAN OF STANDING COMMITTEES FOR THE MAINE CONFERENCE.

Public Worship—William S. Jones.

Stewards—Seth F. Webster.

Education—Edgar M. Smith.

Methodist Literature—Cyrus Stone.

Admission to Conference—Stephen Allen.

Conference Relations—Daniel B. Randall.

Fraternity Relations—Charles F. Allen.

Temperance—Kinsman Atkinson.

Marriage and Divorce—Charles E. Springer.

Observance of the Sabbath—Geo. A. Crawford.

Superintendent and Pastor in Looking For.

Sunday-schools and Tracts—Perry Crawford.

Church Extension—Israel S. Ladd.

Freedom Aid—Ezra Trickett.

Domestic Missions—Amos L. Ladd.

Conference Church Aid—Charles S. Cummings.

Memorial—Abel W. Pottle.

Publication of Manuscripts—George C. Andrews.

W. S. JONES, Sec.

C. J. CLARK, Com.

E. T. ADAMS, Com.

NOTICE.—The annual meeting of the New England Education Society will be held in the Trustees' Parlor of the Boston University on Monday, Feb. 27, at 3 p. m.

N. T. WHITAKER, Sec.

Acknowledgment.

DEAR BRETHREN IN THE MINISTRY, AND KIND FRIENDS: Be assured that your letters of sympathy and words of Christian love have been, and are, a source of comfort and help in this hour of our great sorrow.

C. L. HARRILL.

Searport, Me.

Jordan, Marsh & Co.

CARD.

JORDAN, MARSH & CO.

are glad to announce that they have purchased for spot cash, at a fearful discount, the entire wholesale and retail stock of E. BURT PHILLIPS, 35 Winter St., of Ladies' Cloaks and Suits, Children's Garments and Suits, and Furs, amounting to some \$50,000, which they will put on sale in their Suit Department on THURSDAY, Feb. 23. We wish it distinctly understood that this is not in any way a Bankrupt Stock, but fresh, clean goods, at less than bankrupt prices.

In connection with this purchase, we have secured his entire stock of Cloakings and Suitings, Brocade Velvets, etc., by the yard, at the same fearful discount, all of which will be found in our Woolen Department on the first floor, marked at the greatest bargains ever known in this class of goods.

Full particulars in the daily papers.

JORDAN, MARSH AND COMPANY.

TO NEW ENGLAND INVESTORS.

Having been established in the Banking business since 1872, we invite correspondence with those who wish to add to their portfolios the various classes of stock, also Municipal or Railroad Bonds. To the desiring to open accounts with us, we shall be pleased to furnish the highest of Mercantile and Banking references.

J. F. AMSDEN & SON,

Members of the Boston Stock Exchange,

50 Congress Street, Boston.

RAYMOND'S VACATION EXCURSIONS

All Traveling Expenses Included

Two Grand Trips

TO—

CALIFORNIA.

The Eleventh and Twelfth Parties of the season will leave Boston Thursday, March 8, and Friday, March 12, to visit the various points of interest in California, and also in making the trip to Los Angeles and adjacent points.

The party leaving March 8 will arrive in Southern California March 17, going via Chicago, Kansas City, Santa Fe, Albuquerque, and San Antonio.

The party leaving March 12 will go via Cincinnati, Louisville, Memphis, St. Louis, New Orleans, and San Francisco, arriving at Los Angeles and adjacent points March 27.

Eleven returning parties, under special rates, have five different routes. Return tickets also put on all trains. Independent tickets, covering every expense both ways, and giving entire freedom to the party while in California, and also in making the trip to Los Angeles and adjacent points, are sold for the season at a profit of nearly \$2,000. The cheapest route, sold by Agents, over 600 everywhere. For full particulars, apply to the Pacific Coast Excursion, 32 Broadway, N. Y. City, 40 Dearborn St., Chicago, Ill.

March 12.

Eight Annual Spring Trips to California.

First Annual Spring Trip to California.

Second Annual Spring Trip to California.

Third Annual Spring Trip to California.

Fourth Annual Spring Trip to California.

Fifth Annual Spring Trip to California.

Sixth Annual Spring Trip to California.

Seventh Annual Spring Trip to California.

Eighth Annual Spring Trip to California.

Ninth Annual Spring Trip to California.

Tenth Annual Spring Trip to California.

Eleventh Annual Spring Trip to California.

Twelfth Annual Spring Trip to California.

Thirteenth Annual Spring Trip to California.

Fourteenth Annual Spring Trip to California.

Fifteenth Annual Spring Trip to California.

Sixteenth Annual Spring Trip to California.

Seventeenth Annual Spring Trip to California.

Eighteenth Annual Spring Trip to California.

Nineteenth Annual Spring Trip to California.

Twentieth Annual Spring Trip to California.

Twenty-first Annual Spring Trip to California.

Twenty-second Annual Spring Trip to California.

Twenty-third Annual Spring Trip to California.

Twenty-fourth Annual Spring Trip to California.

Twenty-fifth Annual Spring Trip to California.

Twenty-sixth Annual Spring Trip to California.

Twenty-seventh Annual Spring Trip to California.

Twenty-eighth Annual Spring Trip to California.

Twenty-ninth Annual Spring Trip to California.

Thirtieth Annual Spring Trip to California.

Thirty-first Annual Spring Trip to California.

Thirty-second Annual Spring Trip to California.

Thirty-third Annual Spring Trip to California.

Thirty-fourth Annual Spring Trip to California.

Thirty-fifth Annual Spring Trip to California.

</